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## THE UNITY OF THE CHURCH.

1. *The Unity of the Church.* By Henry Edward Manning, M. A. Archdeacon of Chichester. New York: D. Appleton & Co. 12mo. pp. 305.

2. *What is the Church of Christ? with a pastoral letter of the Bishop of Maryland.* Baltimore: Daniel Brunner. 18mo. pp. 156.

THE two volumes heading this article treat professedly of the same question under different titles, and afford us an opportune occasion to present the readers of our Magazine with a few remarks on the vital question of the *Unity of the Church.* This topic rightly discussed, strikes at the very root of Protestantism, and supersedes the necessity of entering into countless discussions on the various truths which have been assailed since the era of the so-called reformation; it is a subject which has been constantly presented to the reluctant view of modern sectarianism by our great controversialists Bellarmine, Bossuet, Nicole, &c., and the impartial and sincere inquirer who has investigated this subject, must have been fully convinced that unity, the first character of the Christian church, as developed in the apostles' creed, and as understood by all antiquity, is the most obviously deficient character of Protestantism, in which you would in vain look for any thing like unity. Ever since the time of Luther, it has arrayed creed against creed, altar against altar, anathema against anathema, and it must be admitted, these variations were more or less calculated to please by the very novelty which they presented. Puseyism, as it is called now, is another instance of this display of Protestant unity. We wish it were the last link of a chain which has now fettered religion for three centuries. We wish it were the last act of a drama which has now lasted too long. Certain it is that Protestant sects seem to have described the full circle of errors: their last resource is to retrace their steps and return to the point from which they started: we mean Catholic unity.

The two works already alluded to are from the Oxford school, and we confess that we have witnessed with pleasure, the efforts of the authors to assume a little more of the truly Catholic mien. The approximation is equally wonderful and consoling. Two centuries ago these works would no doubt have been stigmatised as crude Romanism, as tainted with superstition, as anti-scriptural and as the offspring of some designing papist; they could not have been the productions of Protestant pens. The authors are the advocates of tradition, they quote the councils and the holy fathers, and the style and illustrations of their works are imitations of the phraseology and representations of the Catholic church. We sincerely congratulate our Episcopal brethren on these advances towards unity, and venture to express the hope that they may soon take the final step for the achievement of so desirable an object. We offer our remarks

in this article with the sole view of aiding this happy consummation. We would wish our brethren of the Anglican church to eschew not only the name but also the principles of Protestantism; and to adopt not merely the language of Catholicism, but the dutiful submission also which it pays to a lawfully constituted pastorship. They have for this purpose only to carry out fairly and sincerely the principles which they profess on the unity of the church: for admitting, as they do, that there is but one church, that heresy and schism exclude us from it, and that the ancient church is neither heretical nor schismatic, the argument seems irresistible that they are in a state which may justly awaken their apprehensions.

The doctrine of the unity of the church is inculcated in almost every page of the sacred writings; it is illustrated by numberless comparisons and allegories, and is enforced by the threat of severe penalties. It is the first quality or property which the primitive Christians were taught in the symbol, to ascribe to the church, *et unam, sanctam, Catholicam et apostolicam ecclesiam,* and church history is scarcely any thing more than a record of the various attempts of certain men to dissolve that unity, and of the means which have been employed to preserve it unbroken. There are no writings of the fathers, nor is there a council which could not be adduced in vindication of this unity; many fathers have written professedly on the subject, as St. Cyprian, whose work the archdeacon of Chichester often quotes and considers authoritative. St. Austin was of opinion that the subject of church unity should not be left unexplained even to the catechumens who are slow of understanding; and this is the main reason assigned by Dr. Manning for placing the subject of the *unity of the Church,* before the eyes of the people.

But what is that unity which all admit to be essential to the church of Christ? What is the nature of the bond which should connect all its members, in order that they may be said to form *one* body, and to belong to *one* society? What are the misdeeds which exclude an individual from this society? Here the difficulty begins with our separated brethren, and they have labored hard in order to explain how the different religious sects, with their countless variety of creeds, tenets, articles, orders and modes of government, form *one* churc Those of the most liberal cast admit with its pale all men whatever, who follow the reason as the great means of discovering trut and hence, he that rejects the Scriptures as human fabrication as well as he who believe them to be the inspired word of God, the Jev the pagan, the idolater, and even the atheis will all constitute but one society, remarkab by the bond of unity which connects its men bers. This is the widest latitudinarianism; system, which is the logical result of the pri ciple of private judgment, as independent church authority, and strange to say, in the co fusion of modern ideas it has been advocated b some, though in reality it is neither more n less than a revival of the pagan dogma, that th Deity does not trouble himself about the co cerns of men, and satisfied with the happines which he enjoys above, is equally indifferen to the religion and impiety of mortals. Oth ers, aware that this view of things is the de struction of all religion, and annihilates th fruits of man's redemption by Christ, conside the oneness of the church to consist in em bracing all those who place confidence in th Redeemer, who believe in the Scriptures, an are free from gross and fundamental error What these errors are, which would sever th unity of the church, is a point very difficul to decide; and here there is almost as muc room for latitudinarianism as in the precedin system. To deny all the sacraments is a fun damental error according to some, but not s according to others. To deny episcopacy an an ecclesiastical ministry is very fundamenta in the views of one sect, while with anothe it is not a matter of serious moment; some believe in the divinity of Christ as a funda mental doctrine, others reject it. Nor is thi discrepancy of opinion a source of astonish ment, when we reflect that they among whom it exists, have no tribunal by which to ascer tain what is, and what is not fundamental.

The page of history cannot fail to display to the impartial observer, the principle upon which the church, we mean the Catholic church, spread over the whole world and in communion with the bishop of Rome, has ever maintained inviolate its sacred prerogative of unity. He will perceive that the Catholic system is no after-clap theory; that it originated with the apostles and disciples who

llowed Christ to the mount where he as-ended into heaven, and is found developed ss in their words than in their actions. The nurch is a visible society, composed of all ose who admit, without the least exception, ie same faith, as defined by a body of pastors, nd who are subject to the government of ose pastors, that is the bishops, having one t their head who is thus the centre of unity. o reject the least article defined by the body f pastors, has always been deemed an exclu-on from the church by *heresy:* to abjure the bedience due to the pastors of the church in cclesiastical matters, without however deny-ng the doctrines defined by them, has always een considered as an exclusion from the hurch by *schism.*

That a perfect agreement in faith is required rom all the members of the church, so that ie denial of any article whatever propounded y the body of pastors, constitutes the crime f heresy, and excludes from the church of hrist, is plain from almost every text of cripture which alludes to the unity of the hurch, and from the constant practice of the hristian world. The apostle tells us in the ost positive language, that God has estab-shed an external ministry, consisting of apos-les, evangelists and other pastors and teachers, unto the edification of the body of Christ, till ve all meet in the unity of faith . . . . that ve may not be children tossed to and fro, and arried about with every wind of doctrine." * Now, if unity of faith were not essential to he church, what would be the meaning of St. aul? If all the Protestant, Greek and Catho-ic clergy were ministers of the same society, nd however different their tenets, it would ollow that evangelists, apostles, pastors and eachers are established, not for the unity but or the diversity of faith, and we would be ossed to and fro by every wind of doctrine, elieving now one thing, then another, after-vards a third, and thus passing from system o system, from opinion to opinion, we would t length complete the circle of human errors. The apostle, in the epistle already quoted, ompares the church to a body whose head is Christ, from whom the whole body com-acted and fitly joined together, by what every oint supplieth according to the operation in he measure of every part, maketh increase of the body, unto the edifying of itself in charity." * If unity of faith is not a constituent quality of the church, it must be a whole, composed of jarring and conflicting parts; let us imagine it for instance under the symbol of a human body introduced by the apostle: the feet, we may conceive to be those who deny the divinity of Christ; the trunk will be formed of those who admit two sacraments; the breast of those who admit three; the right arm will embrace those who admit all the books of Scripture, the left those who admit only a portion of them. Sectarians of every hue might be accommodated, some affirming the necessity of grace and others denying it, some acknowledging the corporeal presence of Christ in the Lord's supper, others only a figurative presence, &c. What an admirable body would this be, and how well compacted and fitly joined together! If such were the church of Christ, it would exhibit a collection not less heterogeneous than that of the poet:

> "Humano capiti cervicem pictor equinam
> Jungere si velit, . . . .
> Spectatum admissi risum teneatis, amici?"

The idea of *heresy* would never have sprung up among Christians, if unity of faith had not been considered an essential feature of the church; because the privilege of private judgment being once conceded to all, no individual could have claimed a right to expostulate with his neighbor on any point of doctrine. But what have been the doctrine and practice of the apostles on this point? What has been the practice of the entire church since the time of the apostles? We find St. Paul recommending to Timothy "*faith* and a good conscience, which some rejecting, have made shipwreck concerning the faith, of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they may learn not to blaspheme."† How could there be a possibility of making a shipwreck in the faith, and of incurring the awful punishment of deliverance to Satan, if every one were allowed to think as he pleases, and there were no other articles of faith than what every one thinks fit to believe? Could not Hymeneus and Alexander have pleaded their point as well as Arius, Nestorius, Pelagius, Socinus, Luther, Calvin, Cranmer, Wesley, Swedenborg and others? St. Paul must either have been ignorant of the system of unity in-

* Eph. 4, 11.

* Eph. ch. 4, v. 16. † 1 Tim. ch. 1, v. 19.

vented in modern times, or he would certainly have held a very different language. He would not, for instance, have given the following recommendation to Titus: "A man that is a heretic, after the first and second admonition, avoid: knowing that he that is such a one, is subverted and sinneth, being condemned by his own judgment."* The following passage of St. John is also in point: "Whosoever recedeth, and continueth not in the doctrine of Christ, hath not God; he that continueth in the doctrine, he hath both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house, nor say to him God save you, for he that saith to him God save you, communicateth with his wicked works."† Here the apostle makes no exception of certain points of doctrine that have been delivered, and might be deemed unimportant; if any man come to you and bring not "this doctrine," the whole doctrine of Christ, receive him not into the house, lest you should communicate with his wicked works.‡

If there could be any thing unimportant in doctrinal matters, it would seem to be the questions regarding circumcision and other observances of the old law. The apostles, however, thought it necessary to take these subjects into consideration, and their decision, in the council of Jerusalem, clearly points out the authority by which questions of this nature are to be determined. "Forasmuch as we have heard that some who went out from us, have troubled you with words subverting your souls to whom we gave no commands...It hath seemed good to the Holy Ghost and to us to lay no farther burden upon you."§ The apostles here positively declare, that they who taught the necessity of legal observances had left the church, and subverted the souls of the faithful, and they charged them with inexcusable presumption, because they exercised the office of teachers without the necessary authorization; "to whom we gave no command." The proceedings and the injunctions of the apostles equally show, that there is in the church a body of pastors and teachers, from whose "commands" all doctrine proceeds. Now that the decision of the apostles was binding upon the conscience will readily be admitted by all; we find likewise that St. Paul "commanded"* his disciples to keep the precepts of the apostles and of the ancients. Again, writing to the Galatians he does not hesitate to say, "Behold, I Paul, tell you that if you be circumcised Christ will profit you nothing."† We should suppose that this was a very pardonable error, if any such there could be in matters of doctrine; the Galatians, however, are admonished that Christ will profit them nothing, if they insist upon the necessity of a legal observance, which has been declared unavailing by the body of pastors. The apostles go still further and inform us, that not even the real or apparent obscurity of a doctrine will shield its opponent from condemnation. St. Peter speaking of some passages in the epistles of St. Paul which were hard to be understood, positively asserts that the unlearned and the unstable wrest them as also the other Scriptures "to their own perdition."‡ The consequence is unavoidable that even in those things which are really abstruse and hard to be understood, we cannot depart from sound doctrine without incurring "perdition."

It is scarcely necessary to quote the language of tradition on this subject, as the history of the rise, condemnation, and fall of every error, is but a continual exemplification of the unity of doctrine required for the unity of the church. One or two passages, however, from the writings of the most venerated fathers of antiquity, may not be devoid of interest. St. Irenæus who was cotemporary with the last apostle, says: "The church, though spread over the whole world, maintains the faith with all zeal and solicitude, as if she dwelt in one house. She admits that faith in a uniform way, as if she had but one mind and one heart, and by an admirable unanimity she professes and teaches those truths as if she had but one mouth, for though the languages of nations are different, still the strength of tradition is every where one and the same; the churches of Germany, Spain, Gaul, of the east and of Egypt, and of the Mediterranean regions, believe not and teach not in different

* Titus, ch. 3, v. 11. † 2 Rom. 9.
‡ The faithful are here forewarned not to expose their faith by an undue familiarity with teachers of a false doctrine. This, however, is by no means inconsistent with the duties which charity and courtesy impose. § Acts, ch. xv, v. 24.

* Acts, ch. xv, v. 24. † Gal. ch. v, v. 2.
‡ 2 Peter, ch. 3, v. 16.

rays."* Could the aggregate of Protestant hurches, or one-half or one-fourth of them old this language with any pretension to uth? Is not this the exclusive privilege of ie Catholic church spread throughout the vorld, and every where teaching the same octrinal points? St. Gregory Nazianzen hose profound erudition and exquisite judgent have won for him the title of "theolo-ian" by excellence, declares "that the most angerous heretics are those who, in other espects maintaining a sound doctrine, will by ne word, a drop of venom, as it were, destroy ie simplicity and truth of the Catholic faith eceived from the apostles by tradition."† Here the unity of doctrine or of faith is pro-ounced so essential, that the least error, even word, will be sufficient to corrupt it and to nvolve in the guilt of heresy. We might asily extend our quotations and multiply our rguments, but we deem it unnecessary, par-icularly as the works mentioned at the head f this article, appear to admit theoretically the ecessity of oneness in faith, though they do ot consistently carry out this principle. The ishop of Maryland most unequivocally asserts n his pastoral letter, that,

"As Christians, we are bound equally to ll the truth in faith and practice, and to every art. It is no privilege of ours to select what ve deem important, and lay the rest aside. We have not *the truth* if we are destitute of ny portion of it. If our destitution is the re-ult of our own choice, we are guilty of the re-ection of *the whole*. It came from heaven ntire. It was sent into the world by its com-nissioned bearers. It must be acknowledged nd held in that same entireness."‡

This is a most orthodox and Catholic de-laration. But our readers will be surprised o learn that, according to the meaning of this mphatic declaration, the church of England vhich is Calvinistic, the church of Rome vhich is Catholic, the church of Sweden vhich is Lutheran, the Greek church, or hurch of Russia, which is schismatical, form ut one church, bound together by unity of aith. A few pages further on, in the same astoral letter, we find this statement:

"So *we*, being many, *are one body in Christ* nd *every one members*, one of another. This s no description of 'an aggregation' of inde-pendent persons or communities, but of 'a body *whose life depends upon its unity*. As we read it, we receive it, and are sure that we receive it rightly, *because the whole Christian world, for fifteen hundred years, without an exception, so received it.*"*

A most wholesome doctrine! A beautiful homage paid to the tradition of the Christian church during fifteen hundred years! The author might have easily swollen the number to eighteen hundred years, for the same church which rejected all heretics and schismatics for fifteen centuries, has rejected with equal unanimity the different sects that have sprung up during the last three centuries. Explaining more fully what he means by the entireness of faith, the bishop adds,

"In the Bible, in the Bible alone, we seek for all saving truth. From the Bible, from the Bible alone we would derive all, even the least particulars of our faith and teaching. But it must be the Bible in its own pure primitive meaning, not explained away, and accommodated to modern notions and evil times."

Of the consistency of these statements with the preceding we will not undertake to speak: but we cannot fail to notice the acknowledgment that the Bible may be explained away and accommodated to modern notions and evil times: whence it follows that a living tribunal is necessary to decide upon its interpretation, and this tribunal, as it has already been stated, is the body of pastors. Now we ask whether this body of chief pastors, in order to prevent the perversion of the Scriptures and its "accommodation to modern notions and evil times," did not pass condemnation against the attempts of Luther, Calvin, Henry VIII, Elizabeth and Cranmer, to alter the faith of the church?

Thus far we have demonstrated that unity of doctrine is an essential element in the unity of the church; but it is not the only one; unity of government is also indispensable in the church as it is in all societies. In other words, the government of the church has been confided to the bishops, under the authority of a chief pastor, the Roman pontiff; and whoever refuses obedience to these pastors in the government of the church, becomes a schismatic and ceases to be a member of the church. Where there are two distinct governments, there are also two dis-

* Adv. hær. l. i, c. 10. † Tract. de Jude.
‡ What is the Church? &c. p. 6, pref.

* Ibid. p. 12.

tinct societies, and consequently there is no unity. The Scripture represents the church to us under the emblem of a family, and nothing could express more clearly the unity of government required in the church; for there is no institution among men, in which unity of views, of interests, of feelings, is more strikingly displayed than in a family. The church, as we have already seen, is often compared to the human body, where also the most absolute unity of government prevails. If the feet were to move in one direction when commanded to move in another, if the hands went upwards when we wished to lower them, if our eyes, our ears, and our other senses did not submit to that absolute unity of government which we observe within us, life would soon be extinguished. But that is impossible: a schism cannot take place in our body; neither can there be a schism, properly speaking, in the church, because she rejects from her bosom all those who do not submit to her government, which is one. The moment any of her members form an independent ministry, opposed to hers, they cease to be one with her, and by this very fact are excluded from the body which is alike inaccessible to heresy and schism.

That the establishment of a separate and independent ministry constitutes an infraction of church unity, and excludes its authors and abettors from her communion, is an inference which follows plainly from the account left us of two schisms, which arose in the golden age of Christianity. In the third century Novatian, guided apparently by a love of justice, but in reality the victim of a fiery ambition, censured Cornelius, the Roman pontiff, because the latter received too easily to terms of penance, the unfortunate individuals who had betrayed their faith in the time of persecution. In order to remedy this fancied evil, he proclaimed himself bishop of Rome, having caused himself to be ordained by three Italian bishops, whom he had bribed for the purpose. How did the church view this proceeding? Novatian was excommunicated by a council, convened in Rome in the year 251, and Novatian and the Novatians were uniformly and invariably handed down to posterity, as schismatics who had brought upon themselves the sentence of spiritual death, by erecting altar against altar. St. Cyprian would not so much as enter into a controversy with them on any point of doctrine; for the very fact that they had swerved from the unity of ecclesiastical government and rent the seamless garment of Christ, expelled them from the church, and rendered a refutation of their doctrine useless. "No matter what Novatianus teaches, for he teaches out of the church. Whoever else he may be, he who remains not in the church of Christ, is not a Christian."*

The other schism to which we have alluded was that of Donatus and his followers who refused to acknowledge Cecilian as the lawfully elected bishop of Carthage. We learn from the unequivocal testimony of Christian antiquity, that they were regarded as revolted members of the church, and expelled from her communion. To bring them back to the fold was the object of many of the books which St. Augustine wrote, while various conferences were held by him for the same purpose which, with the zeal that he otherwise displayed for the honor of religion, have contributed to rank him among the greatest saints and most illustrious doctors of the Christian church. That unity of government is essential to the church seems to be admitted by the authors we have named at the head of this article. The archdeacon could not have used stronger and more conclusive language upon the subject. The work approved by the bishop of Maryland, is equally positive on the matter.

"Let our church feeling direct us to view the church as a whole, and as one society founded by Christ manifest in the flesh—its principles and rules as God's, brought down to man's comprehension; and let it direct us farther to consider the undivisible unity of this church—that it is one, and we cannot make another . . . . to desert from church communion will be felt to be a desertion of the body of Christ: to create or countenance a schism in the church, by setting ruler against ruler, and communion against communion, will be to rend his seamless garment, and to establish a new line of pastors and a new society, will be, not the possession of a separate fragment of that garment (for though it may be grievously rent, it still remains indivisibly one), but it will be felt to be setting ourselves in opposition to Christ, by whom it was declared, He that gathereth not with me, scattereth abroad."—*P.* 126.

Here the author and the patron of the work

* St. Cyp. Epis. ad Anton.

holly and unequivocally discountenance the ea of establishing a new line of pastors, and new society, and they emphatically declare at such an attempt is in direct opposition to hrist. How Protestants can write thus, ithout perceiving that they are demolishing eir own religious fabric, is a perfect mystery us. But we avail ourselves of the conces- on, and conclude that any new line of pas- rs, separating themselves from the old line, an never constitute a lawful ministry; but re to be viewed as a false society of Chris- ans in opposition to Christ himself. We ill accompany this conclusion with a few rroborative remarks. If a seceding minis- y could be a lawful ministry, then Christ ould have adopted a constitution for his hurch which would render it extremely diffi- ult, if not totally impossible, for the general- y of believers to distinguish a genuine from spurious Christian society: for how can e mass of the community enter into an ela- orate discussion of the pretexts alleged for a eparation? This examination evidently sur- asses the reasoning powers of many, and ould consume more time than most persons an bestow upon it, whereas the fact of a se- aration is obvious and of the greatest noto- iety. Besides, a line of pastors seceding from ne primitive body, are perceived by all to ave merely a human origin, to be but a party ctuated by private views. It is manifest to ll that such a ministry has no sanction from eaven, because constituted by man, who has o right to amend, modify or correct the con- titution of the church, framed by Christ him- elf. Finally, if a new body of pastors could e a lawful one, then we should be obliged to ay, either that the ancient line had ceased to e lawful, or that both lines are lawful; the atter opposition, however, destroys the unity f the church, and the former is evidently at ariance with the promises of Christ to be *all ays* with his church to the consummation of ges. Moreover, the new line of pastors not leriving any power from the other, which nust have failed, nothing short of a second oming of Christ, or of an extraordinary mis- ion, attested by the most evident miracles, ould authorise its ministerial acts. All these arious suppositions, so plainly opposed to he clearest testimony of Scripture, tradition nd reason, in reference to the religious society established by Christ, prove incontrovertibly, that no new line of pastors can be lawful, and that the old one can never fail.

One of the most common, and, if we may so speak, popular objections against the unity of the church, is this: if the church of Christ forms but *one* society, composed of men united in the profession of the same doctrine, and in submission to the same government, will she not be compelled to reject as heterodox, innumerable societies that have assumed the name of churches, and boast of being the true society of the followers of Christ? Will not the members of such societies appear to us as misinterpreters of the divine word, opposing the authority established by Christ, and in reality dividing his seamless garment, by substituting the creations of private fancy for the doctrines once delivered to the apostles? We confess these consequences are unavoidable; and the charges above mentioned may be justly preferred against the authors of these societies, who could offer no plea whatever in justification of their assault upon the ancient faith. It must be admitted however, that they who are connected with these societies only by the circumstances of birth and education, are in most cases incomparably less blameable for adhering to principles whose falsity they have never perhaps had an opportunity of discovering. Great however is their misfortune, and great their responsibility. They belong to a false church; they are deprived of innumerable advantages which they would possess in the true church; it is undoubtedly their duty to quit the communion of the false church to which they adhere, and to return to the true one which their fathers abandoned; but we are far from supposing that their separation from the church of Christ, may not, as in many other instances of positive and natural law, be excused by ignorance. The judgment of such cases belongs only to the Searcher of hearts, who alone can fully estimate the grounds of an unimputable ignorance. The authors of the two works that have suggested this train of remarks, admit without any hesitation that, there being but one true society of Christians, there is no safety out of it, and there is a moral obligation to embrace its communion. The book approved by the bishop of Maryland clearly states, that

"It is no more possible for a man to form a

wholly new independent society, which shall be part of the church, than it is for any in the present day to compose a poem which shall be part of the works of Homer. And if such a society be, notwithstanding, regarded by its members as if it were a church, if it be regarded as the appointed instrument for religious instruction and the means of spiritual grace; if it be placed for and in the head of the church, then the joining it must be a virtual renunciation of the true church, for we cannot possess two faiths, or belong, as it were, to two churches."—*P.* 103.

The language of archdeacon Manning is still more forcible and explicit on this subject. He is for the principle "*Périssent les colonies plutot qu'un principe;*" it was principally for the purpose of elevating the low standard of teaching and of thought among his fellow churchmen, that he wrote his book, and he openly charges them with human respect for disguising the truth on this point.

"We have come to look upon the doctrine of unity as a part of the *theologia armata*—as a weapon of offence. We shrink from teaching it, lest we should seem to condemn those who are visibly in schism. . . . . If the pastors of the flock should slur over the article of the incarnation of our Lord, as they have slurred over that of the unity of the church, her people would have been long since heretical. The low tone of teaching now prevalent on this doctrine is one reason to enforce the duty of bestowing much anxious thought and care in restoring some true and effectual mode of inculcating it upon our catechumens." *P.* 13.

The *True Catholic*, sanctioned by the bishop of Maryland, and a journal which considers it a special duty to uphold the unity of the church, speaks very unceremoniously upon this subject, without reflecting that its weapons bear powerfully against the Episcopal church. In an article on unity, the writer says: "Not a few of these (Episcopalians) find themselves, as they suppose, agreeing, in some points, more closely with the dissenters than with their more enlightened brethren in the church. The position of such men gives birth to a strong sympathy with the sects. There is another fruitful source of sympathy with the dissenting bodies, in the connexion by blood and marriage, which every where, among us, subsist with them. Both these classes of sympathisers are startled at the doctrine of the unity of the church, because, in their uncouth phrase, it *unchurches* their friend The plain common sense answer to this o jection is, that the question is about the trut not about the consequences of the truth, an that if unity be a doctrine of the Gospel, it to be believed and taught, whatever may be i consequences." *

We have so far explained and defended, b simple, and what we deem irresistible argu ments, the nature and conditions of the unit of the church, and as we have already re marked, our statements are supported b the authors whose works we have undertake to review. It might seem at first, that nothin exceptionable could be found in books, whic speak so accurately of the unity of the church Those, however, who advance these orthodo sentiments, and delight so much in them, ar Protestants, and they do not perceive, as w think they should, that the natural and eviden conclusion of all their remarks is, that they should never have abandoned the communion of the ancient church of Rome, and that it is their bounden duty to return to her communion, if they wish to participate in the eminent advantages which are not enjoyed out of the pale of orthodoxy. Let us then examine calmly and with all charity, the reasons which are alleged against this conclusion; we trust that the remarks we have to offer will not be altogether fruitless, where there is a laudable disposition to appreciate, at their just value, the principles of religious truth.

The first point which presents itself for discussion is the necessity of admitting a centre of unity, a pre-eminence of honor and jurisdiction in the successor of St. Peter, the bishop of Rome. There is a perfect agreement on this point, to a certain extent, among the authors and approvers of the works noticed at the head of this article. They are all disposed to concede to us the pre-eminence of the Roman pontiff, as a human institution, though Archdeacon Manning confesses very candidly that St. Peter had a pre-eminence among the apostles by the implied disposition of our Lord. The book which has appeared under the sanction of the bishop of Maryland, seems to be of lower churchmanship, as it is incomparably lower in point of erudition and consistency, and denies every sort of supremacy both in St. Peter and in the bishops of Rome.

* True Cath. vol. I, p. 536.

"That this supremacy (of the pope) can-
ot be any bond of unity essential to the
hurch is plain from this, that the church ex-
ted many centuries without its being so much
claimed. For it was not authorised by any
stitution of our Lord. We read indeed of
occasion when upon his confession of
ith, St. Peter received an especial blessing
d commission, and we know that the first
nverts on the day of Pentecost were made
rough his preaching, but these circumstances
d others which the Romanists advance,
ere not deemed by the early church a suffi-
ent reason for constituting him or his suc-
ssors universal bishops, or the church of
ome mistress of all churches. . . . Hence
e find no traces in the acts of the apostles
d the later inspired writings of any su-
remacy of one over the rest then recognised
the church, and among the lessons of one
the earliest councils we find the encroach-
ent of one bishop upon the territory of
nother is expressly forbidden as contrary to
e principles of the church, and fostering the
ride of worldly ambition. In short, the doc-
ine in question was one which gained ground
y slow and almost imperceptible degrees, and
was not till the thirteenth century that it re-
ived any formal recognition or approbation
the church of Rome herself."—*Pp.* 43, 44.

We are less surprised at the strangeness of
ese assertions than at the tone of confidence
ith which they are put forth, and at the ap-
robation which they have received from the
ishop of Maryland, who we believe lays
laim to erudition and to logical reasoning.
hat the supremacy of the pope is a bond of
nity essential to the church, we would con-
ider as evident from the absolute necessity of
uch a supremacy. A supremacy must exist,
r unity would be impossible. If supremacy
xists any where, it exists in the bishop of
ome. That there must be a supremacy and
ne bishop over the others, we regard as a ne-
essary consequence of the fact that the church
*one* society. Where has there ever been a
ociety without a president, without a visible
ead? Even in the republican form of gov-
rnment, the supremacy is vested in the per-
on of a chief magistrate. Can it be supposed
hen that our Saviour founded a visible society
ithout assigning to it a visible head? If
ishops are absolutely equal in jurisdiction and
ndependent of one another, who will judge
he delinquent? How will the unity of faith
nd government be maintained? It will per-
aps be said, by councils of bishops. But
s it possible to have councils at all times?
And admitting that possibility for a limited
territory, it would be next to impossible to
have general councils frequently when the
church is spread over the whole world; and
even those general councils without a head to
preside over them, would be but a source of
greater confusion. In a word, all societies
have a president and chief officer, and it can-
not be supposed that Christ was so ignorant
of this necessity in human societies as to leave
no visible head to his church.

But our reasoning, plausible as it is, amounts
to absolute certainty, when we see this visible
head of the church clearly appointed by
Christ, and his successors acknowledged with-
out any hesitation or ambiguity by all ecclesi-
astical antiquity, from the time of Peter to the
present day. This is not the place to prove
the supremacy of the Roman pontiff. We
could not attempt with any kind of propriety
in an article on the unity of the church, to treat
a question on which volumes might be easily
written. We will content ourselves with
showing how unfounded and gratuitous are
the statements quoted above. "The church
existed many centuries without its (the pope's
supremacy) being so much as claimed."
Where is the proof of the assertion? We
find none, either in the notes, in the remarks
of the author, or in those of his distinguished
patron. We cannot but consider it strange that
Protestants of modern times should not perceive
the exercise of supreme authority in the Ro-
man pontiff, when the pagans themselves were
witnesses of its universal acknowledgment
among the Christian people. Thus we are
told that the Roman emperors were much con-
cerned at the election of the bishop of Rome,
and looked upon him as their rival.* Many
affirm, and among others Ratramn, who is well
known here by his work on the eucharist, that
the reason for which Constantine transferred the
seat of his empire to the east was, that the
lustre of the imperial crown was eclipsed by
the high authority which the whole church
venerated in the bishop of Rome.† Again, it
was so notorious that communion with the
Roman church was the true test of Christian-
ity, that the Emperor Aurelian, a pagan, and
at one time a persecutor, having received a
petition from the Christians of Antioch who
had then two bishops, one who had been de-

* St. Cyp. ad Ant. † Adv. Græcos.

posed by a council, and another who had been appointed in his place, decided that the episcopal palace should be yielded to him who was acknowledged by the bishop of Rome, and had received from him letters of communion. Again, it is stated by Ammianus Marcellinus, a pagan author, (xv, c. 7) that the Arian emperor, Constantius, was very desirous to see the condemnation of St. Athanasius confirmed by the bishop of Rome, *in whom authority principally resides.* These are the words of a heathen historian, and yet in our days we are told that among the ancients there was no evidence of the exercise of supreme authority. We think there is reason to agree, not only that this authority was admitted, but that it must have been distinctly known to all, since it was a matter of observation even for a pagan writer. The author quoted above says: "The supremacy was not authorised by any institution of our Lord;" for it is very clear that the words 'thou art a rock (Peter) and upon this rock I will build my church,' gave no special authority to Peter and his successors!! "These circumstances and others were not deemed by the early church a sufficient reason for constituting him or his successors universal bishops, or the church of Rome mistress of all churches." If such is the case, how is it that Tertullian* supposed the bishop of Rome to bear the name of *bishop of bishops,* a title which Arnobius, in the 5th century, positively asserts to have been given to St. Peter himself? How is it that the councils of Nice† and Chalcedon,‡ admitted as œcumenical by Episcopalians, at least by the higher church, declared positively that the Roman church always had the precedence? In the last mentioned council the Roman church is distinctly called the head of all churches. (Act. 1.) With this positive testimony before us, no argument against the supremacy of the pope can be derived from a canon of the council of Ephesus, where we find the encroachment of one bishop upon the territory of another expressly forbidden, as contrary to the principles of the church. This canon has nothing to do with papal supremacy. Would the following reasoning be just: the council declares that no bishop must encroach upon the territory of another bishop; therefore there is no pre-eminence of jurisdiction in the Roman pontiff. We could as we conclude that there are no patriarchs, no me tropolitans, a conclusion contradicted on ever page of the Ephesian council. This council moreover, clearly acknowledged the supremacy of the pope, for in it the legate of the hol see did not hesitate to declare "that Peter, th prince and head of the apostles, continued and would always continue to exercise judgment in the person of his successor."* If thi had been an unfounded pretension, the bishop opposed to foreign encroachments would un doubtedly have protested against it; they would have opposed this pretension, if it had been an encroachment. As they did not, we must admit as a fact of public notoriety, that Rome was supposed to preside over the whole church How the author of "What is the Church," could have asserted that Rome herself recognised and sanctioned her precedency only in the thirteenth century, we find it impossible to explain. We endeavored to account for this strange assertion by the supposition of some typographical mistake. The idea that Gregory VII, in the 11th century, did not recognise his supremacy, is, to say the least, remarkably singular. Equally so would be the assumption that the proceedings of Pope Nicholas against Photius, in the ninth century, did not imply a belief of pre-eminent authority in the bishop of Rome.

The author urges two new objections against the idea, that the papal supremacy would be a centre of unity. The union would be dissolved whenever the pope dies; for when his successor is called to the office,

"There takes place rather the rejoining together of the body of the church by a new bond, than the continuance of the former union."—*P.* 45.

But it appears to us that it could have been urged with equal force, that the union is broken whenever the pope falls asleep: for he is then no more occupied with ecclesiastical affairs than if he were dead. The church indeed might easily have adopted a mode of election, by which popes, like some kings, would never die: the fact that she has not done it, proves that the brief interruption caused by the death of a pope is no obstacle to unity. Another difficulty, but not of a graver character, is, that the church of heaven and that on earth

* Tert. l, 1 d. Pudic. † Can. 6. ‡ Act. 16.

* Act. III

e the same, and the pope not being the head
the church in heaven, he cannot conse-
ıently be the head of the church at all.—*P.*
*f.* This remark, we confess, has something
ew in it. It might be argued in a similar way:
enance and marriage are not sacraments of the
ıurch, because these sacraments are not ad-
ıinistered in heaven; faith is not a virtue in the
ıurch militant, because there is no such thing as
ıith in the church triumphant. The author who
ıdulges in these reflections seems to have for-
otten that he has proved the church to be a
isible society, and that "our inquiry respecting
ıe church relates to it, as it is discernible by
*utward* marks and notes." * Hence, though
ıe blessed in heaven are a portion and the
ıost perfect portion of the church, still we
peak of the church on earth when we say, I
elieve in *one, holy, Catholic, apostolic* church,
nd it is in relation to this church only that
ıe Scripture and the fathers have designated
ıose visible, external marks, by which the
ue society of the followers of Christ on earth
ıay be distinguished from heterodox sects:
ıere is no need of marks and notes to dis-
nguish the church in heaven.

According to us there is another false idea
revalent among the members of the Episco-
al church: they seem to consider as a bond
f unity and as a mark of Catholic commun-
ɔn, the possession of a true ordination, and
specially of bishops that have been validly
onsecrated; so that, in their view, all those
hurches that have bishops duly ordained, are
ound together in unity, as if the episcopal
haracter necessarily implied that unity of
octrine and of government which we have
hown to be essential, and which has at all
imes been acknowledged as an indispensable
haracteristic of the true church. That such
bond of unity is of no avail whatever and
annot be admitted, is plain from the obvious
act that it is possible for one bishop to fall into
ıeresy, and to deny, not only articles which
night be deemed, though falsely, of minor
nterest, but the very articles which are of vi-
al importance and constitute the very founda-
ion and essence of Christianity; such as the
ncarnation of the Son of God, the trinity of
ɔersons in God, the existence of future pun-
shment in the next life. In this case a bishop
would certainly be a heretic and unquestion-
ably out of the church, and still he would have it in his power to ordain priests and bishops, who would maintain his error and give to his sect an external and human existence. Such an heretical society could not, without a distortion of all our ideas on ecclesiastical unity, be viewed as a part of the true and only church. But the supposition, which we have just made, forms the history of many heretical sects which, in primitive times could boast of a true and indisputable succession of bishops; for instance, the Arians, the Nestorians, the Eutychians, among whom there were true bishops, true priests, and true deacons; yet notwithstanding the fact of a regularly ordained ministry, these heretics were not only rejected from the communion of the church, but what is more, they themselves never thought of maintaining their orthodoxy on the sole ground that they had a valid episcopacy. Schism, which excludes from the church as well as heresy, may, and oftener does coexist with the possession of a true ministry. The Donatists of Africa held more than three hundred episcopal sees, and there could be no doubt as to the validity of their ordination; nor was it contested by the Catholic church. The way in which Novatianus was ordained, will show still better that the bond of unity founded on ordination alone, is nugatory and altogether ludicrous. This ambitious schismatic prevailed upon three unsuspecting and credulous bishops, to confer upon him the episcopal character, and thus did the first anti-pope mentioned in history come into existence. Now it is said of him that, despairing of gaining many bishops over to his cause, he consecrated a number of others, by an uncanonical procedure, hoping to make use of these newly appointed prelates against the episcopal body at large. History has recorded many other similar instances, in some of which ordination was obtained, by bribery or other sacrilegious means, from bishops in open hostility against the church. To say that such ordinations are consistent with the preservation of church-unity, and that the sects thus created and spread abroad, form but one body with the ancient society, is an absurdity which cannot be entitled to a serious refutation.

We do not contend that the possession of valid ordination is not essential to the true church; we admit with archdeacon Manning,

* See also p. 3.

that there is in the true church, a hierarchy composed of bishops, priests and deacons, that bishops are superior to priests, and are properly the pastors of the flock of Christ: but we say also, that a church cannot be a true church merely from the fact of its having bishops, priests and deacons. We admit likewise that the moment a new heresy or schism springs up in the church, the majority of the then existing bishops will never side with the schism or heresy; because the bishops form the body of pastors or judges of doctrine, and cannot be led into error, without a failure of the promise made by Christ to his apostles; "I am with you all days, even to the consummation of ages." It is, however, undeniable, that not only may one or two bishops fall into heresy, but comparatively speaking, a large number of them, though this number will always be, and has always been small with regard to the totality of chief pastors. The principal defection that has ever taken place among the bishops, is perhaps that of the schismatic Greeks; but the divine protection was, at this crisis, most strikingly manifested in securing to the church a remarkable pre-eminence over all other societies, in the number and character of her bishops. Whilst, at the period of union between the western and eastern churches, the latter had evidently the precedency in point of number and learning, at the time of the desertion the eastern churches had been almost reduced to nothing by the vexations of the Saracens. Constantinople had been attacked by barbarians, and the east, from the time of the schism, was but a wreck of its ancient splendor, a mere shadow of its former importance. Its church had dwindled into comparative insignificance, before it was ingulphed in the abyss of schism, and even then, it must be remembered, many bishops adhered to the universal church and the ancient order of things, acknowledging Rome as the mistress of all churches and the centre of ecclesiastical unity. Hence, on several occasions, a union between the two churches was effected by common consent, and would to God that a petty vanity and foolish ambition had not rendered the Greeks unworthy of remaining living stones in the majestic building of Catholicity.

The remarks we have just made will suffice to show the incorrectness of another view on church unity, which has been approved by the bishop of Maryland; namely, that the unity of the church consists in its origin, or in its having Christ for its origin, that is, for its founder.* This test of unity is evidently illusory. All sects boast of having Christ for their origin. The only plausible application of such a principle would be in claiming descent from the apostles and Christ by a regular succession of bishops; but we have seen that even this circumstance does not furnish a sufficient ground of unity, because a bishop regularly ordained may separate himself from the church. If an origin from Christ were the true test of unity, all baptized Christians would form but one church, however opposed to each other by reason of their contradictory tenets, and their diversity of ecclesiastical government; for it must needs be admitted that the efficacy of baptism is from Christ, and that all who have received baptism acknowledge, in some measure, Christ as their origin and their founder: in other words, a man may clearly and unequivocally prove his descent from Christ by baptism, while the authors of the theory we combat are far from admitting this circumstance to be an adequate criterion of church membership.

Having inquired into the essential characteristics of church unity, detected its spurious tests, and shown that unity of doctrine, unity of government, and a centre of ecclesiastical unity, necessarily belong to the true church, the most important question presents itself; which of the various societies boasting of being the true church of Christ, has the requisite characteristic of unity? In what communion, among the many contending sects around us, do we find the elements of that Christian unity which is the birth-right of the society founded by Christ? We say that the Catholic church alone, that is, the church in communion with the bishop of Rome, and governed by bishops appointed and approved by the bishop of Rome, possesses this character of unity.

The fact that all Catholics agree in doctrine needs no demonstration. The last important rupture of doctrinal unity was that which occurred at the period of the reformation. The church had then to show that she cannot keep in her bosom impugners of the ancient dog-

* What is the Church, &c. 48 *et seq.*

as; a general council was convened to draw p an authentic declaration of what had been elieved before that time, and ever since the ecisions of that assembly have been held, re- ered and believed every where by the mil- ons who boast of being Catholics; were they dissent from the council of Trent, they ould be excluded from the church by excom- unication. Hence when Catholics meet to- ether, no matter from what quarter of the lobe, whether from Rome, France, Spain, ermany, Ireland or South America, they now that they are in perfect agreement as to eligious faith; they are never heard to boast f the superior purity of doctrine of their re- pective nations, because there does not exist ne slightest ground of a dispute on matters of his nature. A French Catholic will never ay: "I admit this doctrinal canon of the ouncil of Trent, and reject that other;" nor rill the Italian ever affirm that he believes one oint as an article of faith, while the Spaniard enies it as unnecessary for salvation.

Unity of government in the Catholic church s still more manifest than its unity of faith, nd it cannot be otherwise, when all the ishops receive a canonical institution from ne pope, the centre of ecclesiastical unity. 'here have been, it is true, a few instances of ishops who wished to be in communion with ome, in spite of Rome herself; we allude to ne Jansenist bishops of Utrecht, who on neir election notify the pope of their eleva- on to the see, and inform him that they are n communion with the see of Peter. The ope, however, has been for some years in the ractice, or rather under the painful necessity, f answering this bulletin by a sentence of ex- ommunication. Jansenism is considered heresy y the Catholic world, and moreover the hurch of Utrecht is schismatical; the pro- eeding of the Utrecht bishops therefore can e viewed only as a mockery, acknowledging principle theoretically, and flagrantly deny- ng it in practice.

We are dispensed from dwelling longer on he evidence which establishes the unity of the hurch in communion with the bishop of ome, as the authors whom we have noticed articularly in this article, agree in acknow- edging that this church is othodox, and that alvation can be obtained in it, though they as- ert, at the same time, that heresy and schism exclude from salvation. But has the Anglican church, to which they adhere, the character of unity which is essential to the true church? This is undoubtedly a question of vital importance, and well deserving of serious examination.

Archdeacon Manning, after having written a whole volume on the unity of the church, after having established very ably the necessity, the nature, and the characters of this unity—after having quoted the best passages of the fathers upon the subject—after having adduced St. Cyprian and St. Augustin, among the ancients, and Bellarmine and Stapleton among the moderns—in short, after having written nearly three hundred pages, to which, with some exceptions, a Catholic might subscribe, devotes only four or five pages to the question, whether the Greek church, the Roman church, and the English church possess unity; and he finds that these three churches form but *one;* that despite their reciprocal anathemas, their different governments, and contradictory tenets, they are but one and the same church; that communion among them has never been broken, but remains to this day unaltered, unshaken, and cemented by a most remarkable agreement in faith, government, and discipline. Now we must say that this deduction of the author appears to us most extraordinary. It will seem equally marvellous that they who perceive a sufficient basis of unity among the Greeks, the Episcopalians and the Catholics, so as to make of them but *one* church, should find an essential ground of disunion between Episcopalians, and the various Presbyterian, Methodist and Lutheran churches. The case has generally stood quite differently, and they who are ignorant of theological distinctions, discover a more marked resemblance between the Episcopalian and other Protestant denominations, than between the former of these and the Catholic church. Some of our Anglican brethren, however, seem bent upon the uniting of churches which until now were not aware of the fact that they form but one ecclesiastical communion. The work approved by the bishop of Maryland furnishes, in a tabular form, a list of the principal churches throughout the world, with the significant epigraph from St. Cyprian, "*Ecclesiæ universæ per totum mundum nobiscum unitatis vinculo copulatæ.*" In this table we find, of course, the church of

England occupying the first place, as if it were the most ancient and the most clearly apostolical. After this comes the church (Episcopal) of Scotland, then the church of the United States. The fourth rank is assigned to the church of Rome, embracing Italy, Sicily, Corsica, Spain, Portugal, France, South America and a part of North; the fifth to the church of Sweden; the sixth to the Greek church; the seventh to the church of Russia, and lastly are mentioned all the oriental sects, Armenians, Chaldeans, Syrians, Copts, and Abyssinians. These are the statistics of the *one* church; whence it appears that the Presbyterians, the Lutherans, and the Methodists, are almost the only Christians who have not found grace in the eyes of the author whom we have just quoted. Why should they have been excluded from the church? It is difficult to say. The Methodists are by far the most objectionable of all according to Archdeacon Manning, and they have fairly committed the irremissible sin.

"This case becomes the stronger when we turn our thoughts from the Lutheran and Calvinist bodies abroad, to schismatics from the British churches. In behalf of the foreign communities, it may be pleaded that they were excluded by unjust excommunications, and that their exclusion was perpetuated by an iron necessity galling their conscience to the very quick. Not so they that separated from the British churches: they were not excommunicated but self severed from the Catholic church: they did not withdraw from churches tainted with Roman errors, but from bishops witnessing the pure word of God: they had neither necessity nor justifying plea for their separation. It was a deliberate schism. . . . Such seems to be the conclusion inevitable to all who prefer rather to be guided by Catholic rule than by the wayward, self-trusting calculations of a private spirit."—*P.* 282.

Similar views are expressed in the charge delivered by the bishop of Maryland in 1843, page 9, where he calls Wesley the "self-instituted head of a false church, violating every principle which he had solemnly asserted and strenuously maintained." We adduce these passages merely for the purpose of showing that the very arguments which the Catholics used against the Anglicans in the day of Cranmer, are now used by the Episcopalians against the Methodists; and we ask, if the arguments are of any avail in *one* case, why not in both? The reasoning is either illusory, or else it proves, not only that the Methodists prevaricated in separating themselves from the church of England, but much more that it was unjustifiable in the church of England to abandon the communion of the church of Rome.*

* The insufficient grounds of the Anglican separation in the 16th century are most ably exposed in the following remarks of Mr. Brownson, on Bishop Hopkins' Four Letters on *Novelties*.—See *Brownson's Review, July*, 1844.

"They [the Oxfordites] hold, indeed, as do all Catholics, that the Church is herself subject to the law communicated through Christ and the apostles—the law given originally by the Great Head of the Church, from which she may not depart, and contrary to which she may decree nothing. But then she is the witness, the keeper, and the interpreter of the law. Though she does not make the law, she authoritatively declares what the law is, and from her decision there lies no appeal. She is, then, so far as concerns her members, supreme in all matters pertaining to faith and practice. Hence, whatever she decrees must, for them, be the law—the word of God—to which they may offer no resistance, and in no case refuse obedience.

"Now, prior to the Reformation, the Church either did or did not exist. If it did not, then either Christ founded no Church, or the Church he founded had failed. If he founded no Church, he made no provision for our salvation, and therefore cannot be called our Saviour; if he founded a Church, and it has failed, then he himself has failed, and cannot be relied on, for he declared his Church should not fail.

"If the Church did exist, it existed, according to our Oxford divines, as a corporation. Was the Church of England this corporation, or only a member of it? If it was, its acts could bind all the faithful throughout the world. Will this be pretended? But if she was not it, in its unity and integrity, she could not, of herself alone, speak and act in its name, and with its authority. She could speak only in the one voice of the whole. How, then, could she separate herself from the rest of the Church Universal, without resisting the authority and breaking the unity of the Church? The act of separation could be orderly only on condition of being authorized by the Church in its corporate capacity. But it was authorized only by the Church of England, whose acts were not, and could not be, the acts of the Church, in its corporate capacity. On what ground, then, can it be pretended that the act was not disorderly and schismatic?

"When we define the Church to be a corporation, we necessarily assume it to have some visible centre, a visible head, and a visible order; for otherwise it would have no unity, no individuality, and no corporate faculty. There would be no intelligible distinction possible between the acts of the Church and the acts of a disorderly assembly of individuals claiming to be it and to speak with its authority. Was this visible centre, this visible head, in England? Was England the centre and head of the ecclesiastical order? Was it from England that all circulated, as the blood from the heart to the extremities? Of course not. Rome, it cannot be denied, was the acknowledged centre of unity, and the Pope the acknowledged visible head of the ecclesiastical body. Where was the authority competent to set this order aside? Could there be any authority competent to do it but the Church herself, acting in her corporate capacity? But the Church could thus act only when acting under and through the corporate head—that is to say, through the constituted authorities, as its legal organs. The members of the Church, when acting without or against authority, are a disorderly or revolutionary body. They are the Church, only when acting according to its order, under the established authority, and through legal forms. But the Church of England, in her act of

The opinion that the Greek, Roman Catholic, and Anglican churches form but *one* Catholic church, seems to demand from us a few remarks, though the already protracted length of our article will prevent us from considering its various aspects and consequences. For brevity's sake we will lay aside the Greek church with which we are not immediately concerned. That the Greek and the Roman churches are not one church, might appear sufficiently evident from the fact that both the Greeks and the Latins refuse communion to

eparation, acted without and against the established rder of the Church, against its legal authority. How, nen, could her separation be justified, save on moboratic or revolutionary principles?

"It may be alleged that the Church of Rome had postatized—that the Pope had transcended his powrs, and exercised an authority which was illegal, ppressive, and demoralizing. Be it so. But where ras the authority to take cognizance of the fact, and o institute measures for redress? Only the Church, n its corporate capacity, of course; for in any other apacity the Church does not exist. Irregularities re never to be irregularly redressed; for the redress self would be an irregularity, requiring to be rerressed. Now, the Church of England, not being the hurch, but only a member of it, was not competent o sit in judgment on Rome and her Bishop, nor to ndertake, on her own responsibility, to redress the buses she might believe to exist; for a part can never rect itself into a tribunal for judging the whole, since, ave in union with the whole, the part does not exist.

"All that England had a right to do, on Catholic rinciples, was, to exert herself, in a legal and constitutional way, in submission to the constituted auorities, to redress such abuses as she believed to xist. To attempt, in Church or State, to redress buses by rejecting the constituted authorities, and reaking up the established order, is to attempt revoution; and the right of revolution, we all know, is ncompatible with the right of government, for the ne negatives the other. If you assert your right to evolutionize the Church, you deny the supremacy of he Church, which you began by asserting. We say gain, therefore, that we do not see how our Oxford ivines can justify the proceedings of the English hurch in separating from the corporation of which he was a member, if they assume the unity of the hurch as a corporate body.

"Shall we be told, as we have been, that the hurch of England was originally a free and indeendent Church, possessing within herself all the ights and prerogatives of the Church of Christ, that he originally owed no allegiance to the Roman See r the Roman Pontiff, and that in the sixteenth cenury she merely asserted her ancient freedom, and uppressed the errors and corruptions caused by the apal usurpations? We reply that this is not historcally true, either in relation to the ancient order, or n relation to the Reformation; and, moreover, if it were, it would falsify the whole church theory of the Oxford divines themselves. They hold the Church o be one body, and not a body aggregate, but a body orporate. To assert the independence of the Anglian Church is to assert her existence as a church polity omplete in itself. Then she was either the Catholic hurch in its unity and integrity, or the Catholic hurch is not a single corporation, but an aggregate f several corporations. The first will not be preended; the second denies the unity of the Church as corporation, which we understand the Oxford divines to assert.

Here, we suspect, is the original fallacy in the reaoning of our Anglican divines. They assume, conciously or unconsciously, that each *national* Church s one independent church polity, complete in itself. hat the temporal powers have always favored this octrine, there is no question; and that their strugles to reduce it to practice have occasioned all the alamities which have befallen the Church since the days of Constantine, there is just as little question. But this doctrine is incompatible with the freedom and independence of the spiritual power, which demands a common centre of unity, unaffected by geographical lines or national distinctions. This the temporal power saw clearly enough; but the freedom and independence of the spiritual power was precisely what the temporal power did not want. It would have no power in the nation not subject to itself. It would itself be supreme in spirituals, as well as in temporals, and rule according to its own will. But this it felt was impossible, if the clergy or their superiors held their appointments or investments from a power independent of it, and if accountable to a tribunal it could neither constitute nor control. Here is the secret of the struggles of the temporal powers against the ecclesiastical. The haughtiest monarch dared not lay violent hands on the humblest parish priest, and the monk's cowl symbolized a mightier power than the diadem. This was not to be endured: it was too great a restriction on civil despotism; and the temporal power, therefore, sought with all its force to maintain each national Church, independent of all foreign ecclesiastical authority, in order to be able to subject the Church in its own dominions to its own will, and make it the tool of its ambition, or the minister of its vices, corruptions, and oppressions. This is the secret of the long-continued struggles of the ecclesiastical and civil powers—the one to maintain the unity, the other to break it up into separate and independent national establishments, on the principle of dividing to conquer.

"The distinction of national churches was not, in the original constitution of the Church, that of separate and independent church polities—for this were pure independency—but merely a distinction for the necessities and convenience of local administration. The Church, in her true, normal constitution, knows no geographical lines or national distinctions; and the apparent independence or partial independence of national churches, which we sometimes meet in ecclesiastical history, is an anomaly, an irregularity, which the Church has not been able to bring within the rule against the resistance, and too often armed resistance, of the temporal powers.

"But, admitting that our Oxford divines cannot, on their church theory, and, we may add, on the true Catholic theory, defend the original separation of the Anglican Church from the rest of the Church Universal, does Bishop Hopkins succeed any better? The Bishop is a sincere Protestant; he avows it, and glories in it. He reverences the men who labored in the sixteenth century to free the Church from the corruptions of Rome. He believes that their estimate of the Church of Rome was the true estimate, and he is not ashamed to say so. He is filled with their spirit, and would honor and continue their work. All this is manly, and honorable to him as a Protestant bishop. But has he been able to strike out a ground of defence more tenable than that of the Oxford divines? He rejects their theory of the Church, and places the unity of the Church, not in the unity of the corporation, but in the unity of the faith. The Church is not a body corporate, but a body aggregate; and all professedly Christian bodies or associations, which maintain the apostolic faith, are integrally portions of the Church of Christ, and together constitute the One, Holy, Catholic, Apostolic Church. This, if we understand him, is the bishop's view,

each other, and anathematize each other, and *they* are certainly to be believed on this point, whatever their party may state to the contrary. If they had always been truly united, why would they have sought a reconciliation at Lyons in 1274, and at Florence in 1439, a reconciliation which lasted unfortunately but short time? The union and sympathy between the Anglican church, and the Greek and other eastern communities, might at once be considered unfounded in fact, from the uncourteous reception extended to the English

"Taking this view, the bishop contends that separation from Rome was not only justifiable, but a high and imperative duty, because Rome had apostatized from the true faith, and had become so corrupt in doctrine, as well as idolatrous and superstitious in practice, that no one who valued his Christian character could longer continue in her communion. It is, he tells us, on this ground, and this alone, that Protestantism is to be justified; and in this we are unable to dispute with him.

"But, if we take this ground, we must admit, first, that there is a standard of orthodoxy; and, second, that there is also, somewhere, an authority competent to say what does and what does not conform to that standard. As to the standard, we will raise, at present, no difficulty. We will accept the Protestant doctrine of the sufficiency of the Scriptures of the Old and New Testaments, *rightly interpreted*. But who, where, or what is the authority competent to say what is or what is not their right interpretation?

"To this question one of three answers must be returned, for only three answers are possible, namely: 1. The Church; 2. The State; 3. The Individual Reason. If the bishop adopts the first answer, and contends that the Church is the authoritative interpreter, as his own Church teaches, he must abandon his notion of the Church as a body aggregate, and concede it to be a corporation. For the Church cannot act, has no function at all, unless it exist as a corporation, as an individual, a personality, with an official voice, and an official organ through which it may speak.

"But if the bishop recoil from his aggregate church, and concede it to be, after all, a body corporate, he must also concede it to be either a one single corporation, or several distinct, separate, and independent corporations. If he assume it to be a single corporation, he exposes himself to all the objections we have just urged against what we have called the Oxford theory. The Church of England was not this one single corporation, and therefore could not speak in its name, or with its authority. She, then, was not competent to receive the impeachment of Rome and her bishop, or to convict them of heresy. But, on the bishop's own principles, till she had convicted them of heresy, she had no right to separate from their communion; for the separation, he tells us, was justifiable only on the ground that Rome and her bishop had apostatized from the orthodox faith—corrupted the pure word of God.

"Protestantism assumes that the church herself, in her corporate existence, had become corrupt and heretical. The party to be tried for heresy was, then, the church herself. Protestantism must impeach and convict the church herself of heresy, before it can justify itself. But before what tribunal can it bring its charges against the church, and demand conviction? Before the written word of God? But the church is the authoritative interpreter of the word, and it is her very interpretation that is in question. She herself is the highest court for the trial of herself, and before what court can you try her? By impeaching her you deny the authority of the only tribunal competent to take cognizance of the accusation you bring against her.

"Granting, then, that Rome and her bishop had corrupted the pure word of God, since she was the centre of unity, and her bishop the visible head of the corporation, there was no church before which either could be summoned to answer to the charge of heresy—no legal tribunal that could, against their consent, or without their authority, take cognizance of the fact: for any number of churchmen coming together without being convoked by their authority however numerous or respectable, would not be the church, any more than a political caucus is a legal convention; and their acts would be no more the acts of the church than the resolutions of a mob, or a disorderly assembly, would be the enactments of the State.

"If the bishop abandon the notion of the church as a single corporation, and assert the existence of distinct, separate, and independent church polities, he falls into independency, of which, we doubt not, he has as much horror as we ourselves. Each of these polities must be complete in itself, and supreme over its own members. They must be equals. Then what is decreed by one stands on as high authority as what is decreed by another. What one decides to be orthodox is as orthodox as that which is decided by another. Rome is equal to England, and England is equal to Rome. Rome decrees one interpretation, England another. Which is right? Which is wrong? Where is the umpire to decide between them? Why shall I assume the interpretation of Rome to be less orthodox than that of England, or that of England more orthodox than that of Geneva? Why shall I hold the decision of the Episcopal church to be more authoritative than the decision of the Presbyterian church, the Congregational church, or the Unitarian church?

"But only those churches are authoritative in which the pure word of God is preached. Agreed. But what *is* the pure word of God? What the church declares it to be. Agreed, again. But *what* church? The true church. Agreed, once more. But which *is* the true church? That in which the pure word of God is preached. Here we are, turning forever in a circle. Each church, doubtless, declares its own doctrine to be the pure word of God; all the churches are equal: by what authority, then, is the doctrine of one declared to be orthodox, and that of another to be heterodox?

"Shall we say those churches are to be regarded as true churches, whose doctrines are accepted by a majority of the whole number of churches? This is to abandon the ground of the sufficiency of each church for itself, and to make something beside the church a competent interpreter of the word of God.

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The bishop's argument presupposes that a church may lapse into heresy. If one may, why not another? And then what guaranty have we that the majority have not departed from the faith, and that, in point of fact, the pure word of God is preached now only in a feeble minority of the so-called churches?

"This doctrine of separate and independent churches, each a competent interpreter of the word of God, gives us as many competent, authoritative interpreters as there are separate bodies calling themselves churches. It lays the foundation for all the sectarianism which now desolates Christendom. The decision of one neutralizes the decision of another. Orthodoxy is one thing at Rome, another at Geneva, another at London, another at Edinburgh, and still another at Boston. We lose, on this ground, not only the unity of the body of Christ, but the unity of faith itself—that very unity which Bishop Hopkins, and all who

ishop of Jerusalem on his arrival in that city. This circumstance furnishes an additional evi-ence of the opposition that has been always nanifested on the part of the Greeks to the ovel principles of the reformation. But to ome to a point nearer home, on what ground an Anglicans be said to form one and the ame church with the church of Rome? Iow can the churches of England and Scot-and be associated with those of Italy, Spain, nd France in a list of "the churches kept to-ether by a bond of unity?" In the primitive hurch, it was a very prevalent custom for dis-ant churches to send each other blessed bread alled eulogy, as a sign of communion and nity. What mark of communion exists be-ween the Catholic and Episcopalian churches? )r what sign of brotherhood could be inter-hanged between the two? We are at a loss o designate it. The Catholic church extends ie hand of communion to all who are truly

elieve in the church at all, hold to be essential to ie very *being* of the church.

"Will the bishop adopt the second answer, and eek an authoritative interpreter in the STATE? To ake the State the authoritative interpreter of the ord of God would be to make it supreme in spiritu-ls as well as in temporals, to destroy religious lib-rty, to deny conscience, to rekindle the flames of ersecution, and to give the State the same right to urn for heresy that it has to imprison for theft or to ang for murder. Moreover, it would not answer the ishop's purpose. The States must all be held to be utually independent, and each, therefore, to be ee to enact, within its own dominions, such reading f the word of God as it pleases. So we should have, nder another form, all the evils of independency. aly may enact Catholicism; Geneva, Calvinism; russia, Lutheranism; England, Episcopacy; Scot-nd, Presbyterianism; France tolerate all religions, nd the United States recognize none. One State ay establish Trinitarianism, another Unitarianism; ie decree justification by faith, another justification y works. The subjects of each nation must adopt ie State religion, on pain of heresy, civil disability, unishment here, and damnation hereafter. Where ould be the umpire between independent States? What uniform standard of orthodoxy would be pos-ble? What means of maintaining unity of faith ould be left us? Nay, what right should we have undertake to convert to the gospel the subjects of ven a heathen prince, against his consent? Or what ght would a subject of the Grand Turk, for instance, ave to embrace Christianity?

"This answer cannot be accepted, at least so long we remember Henry the Eighth. Then, nothing emains but the third and last answer, namely, In-ividual Reason. This constitutes each individual is own judge of what is the pure word of God; and ie genuine orthodox faith must be held to be what ich individual judges it to be. This sets up the in-ividual above the church, justifies dissent in all its rms—nay, the absolute individualism and no-church-m of our modern come-outers. The reason of one an must be held to be equal to the reason of another, nd one man's views can no more be called orthodox heterodox than another's; heresy and schism be-



united with her in the manner we have already described, no matter in what part of the world they live, or how diverse soever the languages they speak. Thus a few years ago a priest of the Armenian rite performed the sacred functions of religion in many Catholic churches of the United States, especially in Baltimore, and officiated according to the ceremonial of his his own country; because he was truly in communion with us, and unity of faith, of government, and adherence to the chair of unity, were the bonds of that communion. But these features are not observable in the Episcopalian church, and hence there is no true ground of ecclesiastical communion between it and the Catholic body; they cannot be both the spouse of Christ; they form *two* societies, not *one*. The principle advocated by the Oxford divines, on the subject of church unity, must fall to the ground, if the English and the Roman churches are the same, and form but one society.

come unmeaning terms. No established order in church or state can be maintained; no reverence, respect, or subordination exacted. All falls into disorder, where each man is at liberty to do whatever is right in his own eyes.

"The bishop is too good a churchman, at least too strenuous an advocate of episcopal authority, to be able to accept this answer. The proposition, the *novel* proposition, which he puts forth in his last letter, for changing the constitution of his church, and establishing a central board or council, clothed with more than papal powers, proves very satisfactorily that he is no friend of undue individual liberty, and no enemy to the most plenary ecclesiastical authority. What, then, does he gain by rejecting the Catholic theory? He wishes to maintain the church, to maintain it as an authoritative body, supreme over faith and conscience, over words and deeds. And can it be necessary for us to tell him that the church is maintainable as an authoritative body only on the Catholic theory? The legitimacy of episcopal authority is defensible only on the ground of its divine institution, and, we will add, only on the ground that the church, as a corporate body, is founded by Christ himself, who miraculously preserves it from error in faith or practice, and that episcopacy is absolutely necessary to the *being* of the church, as well as to the *order* of the church. Whoso is not prepared to take this ground is not prepared to be an Episcopalian, except at the expense of his logic. When, therefore, Bishop Hopkins rejects this ground—when, in order to keep clear of Rome, he lays down principles which place any Congregational minister in as high church relations as he himself holds, he but mocks our understandings by calling upon us to become Episcopalians. He has, he can have, no solid argument, drawn from the armory of the gospel, to show why, by becoming Episcopalians, we should be any more in the church than we are by remaining in the Congregational church.

"But, we shall be told, if we adopt the Oxford theory, we must go to Rome. Well, if we must have a church, and cannot have one without returning to the Roman communion, then, let us go to Rome. Either accept no-churchism, and say no more about it, or have the courage to accept and avow principles on which a church is defensible."

We have here but briefly alluded to the arguments by which it is conclusively shown, that the church of England is heterodox, despite the assertion of archdeacon Manning, that

"There is no one point in which the British churches can be attainted of either heresy or schism. As for heresy, they openly profess the canonical Scriptures, the Catholic creeds, the first six general councils, rejecting with the council of Frankfort, the seventh, which alone, in addition to the first six, is received by the Greek church; and with the Greek church rejecting all subsequent councils of the western church, untruly pretending to be œcumenical. With these also they acknowledge all true apostolical traditions, and submit themselves in preparation of mind to the definitions of a free and lawful general council. This is enough, if the confession of their adversaries were wanting, to clear them of heresy. As for schism, they have done no more than take off from their neck a yoke which Christ never laid upon it, and that, too, not when it was meekly imposed, but when, through the wickedness of men it became intolerable."—*P.* 296.

We have quoted this passage to show how untenable are the positions assumed by the English writer, on behalf of the church to which he belongs.

Taking the ground of Dr. Manning, we contend that he is far from having vindicated his church from the charge first alluded to, because it rejects a notable portion of the canonical Scriptures; and we will mention one in particular, the book of Judith, which, as we learn from St. Jerome,* was numbered among the sacred Scriptures, by the general council of Nice. In the second place it rejects in practice the council of Ephesus, one of the six general councils which it professes to receive; because, it was defined in this council that Mary was mother of God; and we doubt whether many high-churchmen will subscribe to this definition. At least, judging from the organ of their party in Baltimore, we should conclude that this expression is offensive to many. From an article in the *True Catholic*† we perceive that Dr. Newman is by some unceremoniously charged with the horrible crime of "Mariolatry" for having used the expression of 'mother of God' in relation to Mary. There is so much inconsistency in rejecting for the reasons assigned by Dr. Manning, the seventh general council, which allows an inferior and relative honor to be paid to the images of our Saviour and of the saints, that we cannot conceive how it could have been alleged by a writer, who, in the course of his work has quoted so freely from the council and the fathers. Every tyro in theology knows that the seventh council is admitted by the Greek and by the Latin church, without a dissenting voice. As to the council of Frankfort, it condemned only an idolatrous or supreme worship paid to images, and its refusal to accede to the decisions of the oriental bishops rested purely upon an error of fact, the translation of the acts of the seventh council being defective and erroneous; hence as soon as the true decision of the eastern church was ascertained, the seventh council was admitted as œcumenical in the west as well as in the east, and it has ever since, that is, for more than nine centuries, been considered as having defined the lawfulness of honoring the images of Christ and his saints. The Anglican church denies many articles of Catholic doctrine, such as the necessity of confession for the forgiveness of sins committed after baptism, the real presence of the body and blood of Christ under the eucharistic symbols, the reality of a true sacrifice among Christians in the oblation of the mass, the legitimacy of prayers for the dead, the invocation of saints, and many other points. It may be that some churchmen admit these articles of faith, or many of them, but it is plain that they are rejected by the most part and by the great body of Protestants. When we consider the latitude which is permitted in the interpretation of its doctrines, as embodied in the thirty-nine articles, when we reflect that among its members there are no less than four different sentiments prevailing in relation to the nature and importance of the episcopal order, we cannot but think that the Anglican church and its branch in this country are devoid of the vivifying principle of Catholic unity, and all attempts to produce union must end, as did the efforts of the late king of Prussia to form the "Evangelical church." The monarch could alone indeed issue an "order of the day" to his Lutheran

* Præf. in Judith.

† True Catholic, Reformed, Protestant and Free, p. 565.

nd Calvinistic soldiers, enjoining upon them
) receive communion at the hands of the
ame minister, but could not blend in *one*
aith, tenets, views and principles which are
ssentially *different*.

The intimation of Dr. Manning, that Episcopalians are prepared to accept the decisions of a general council lawfully convened, suggests a consideration which, if seriously weighed, would perhaps lead the true churchman to acknowledge that the decisions of such a synod are not uncalled for. Have we not the decrees of the Tridentine council, assembled from all parts of the world, and to which the reformers were particularly invited, in the hope of arresting the disturbances of the church? If the majority of the bishops cannot deviate from the truth, as all Catholics maintain, and perhaps a portion of the Anglican party also, it is plain, that the majority of the Catholic bishops throughout the world have declared themselves against the reformation, even against its least objectionable form, as it appeared in England; as it is a notorious fact that the bishops who embraced the reformation were so few, that they dwindle into absolute insignificance, compared with those who opposed it. A few bishops in Sweden, one or two in France, two or three in Germany, and a few in the British Isles, are all that went over to the reformation, and an account of the manner in which the thing occurred, and of the motives which induced those prelates to quit the ancient fold, would give additional force to our observations, if the subject could be treated here. It is a well known fact that so few of the Catholic bishops in Great Britain concurred in the reformation, that Elizabeth was reduced to the greatest straights in order to procure episcopal consecration for her ecclesiastical favorites; so much so that it is altogether uncertain whether a valid form was employed at this period in consecrating the chief bishop of the Anglican hierarchy.*

In short, if the majority of the Catholic bishops cannot teach error and be opposed to truth, all Protestant systems, Anglicanism itself not excepted, fall evidently to the ground; if the majority of the bishops can teach error, why appeal to a general council? In the event of a decision unfavorable to them, would not our Episcopalian brethren perhaps say, that majorities are very apt to be tyrannical, and that their decision is powerless against truth and justice?

We will conclude this subject, by calling upon the members of the Episcopal church, those particularly who have not suffered the Calvinistic doctrine to taint their principles on the necessity of unity in the church, the guilt of schism, and the divine institution of an ecclesiastical and episcopal ministry, to reflect seriously on the moral obligation of extricating themselves from their dangerous position, by embracing, not in words only, but in reality the communion of the Catholic church. This suggestion we base on the following incontestible truth: "security is never too great, when salvation is at stake." A mistake in this matter once committed, its consequences are eternal. Our Episcopalian brethren acknowledge that the Roman Catholic church is one, and that the true church is essentially *one*. Should they not therefore, quit the Anglican for the Roman communion? for the latter denies that *one* church can be formed by the union of the two societies. They admit also, that our orders and sacraments are valid; but we do not admit the validity of theirs (except in the case of baptism); therefore the only safe plan is to adopt the orders and ministry of the Catholic church. They grant that the body of the pastors cannot err, having been appointed by Christ to govern the church; but this body of pastors decided against the separation which took place in England, in the middle of the sixteenth century; and this fact suffices to place them, at least, in a cruel uncertainty of being in a state of schism

* Dr. Manning admits (p. 280) that for the validity of a sacramental rite, there must be the "right form, matter and intention." Now, the form used in the consecration of Parker by Barlow, (admitting the latter to have been bishop, and to have consecrated Parker,) was not a *right form*, as it was not the form of the Catholic church, but one which had been *composed* by a few men who had no authority, and did not express the powers vested in the Christian priesthood: the English church, art. 31, rejecting the belief of a sacrifice. It is true, some divines maintain that the church has the power of determining the form of some sacrament; but that power was never admitted in any individual whatsoever: moreover, that form is admitted by all theologians to be invalid, which says nothing of the object, nature and effect of the sacrament conferred, much more so, if from the context and other circumstances it is expressive of heresy. Such was the form used by Barlow in the consecration of Parker, if however, the rite ever took place. The ordination of the Anglican church, is then, at most doubtful, and doubtful orders are not safe in practice.

and heresy. By embracing the Catholic communion they clear themselves of all these doubts and perplexities; and consequently wisdom must dictate the obligation of such a course. For this reason do we frequently see individuals of eminent learning and standing in society passing over to a communion with Rome; while the transition of a pious and well instructed Catholic to the rank of Anglicanism, is a moral phenomenon which the world has not yet witnessed. From these considerations it follows that, in adhering to the Episcopal church, they have all to risk and nothing to gain; on the other hand, by embracing the Catholic communion, they have nothing to risk and all to gain.

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## DR. DURBIN'S OBSERVATIONS IN EUROPE.

*Observations in Europe, principally in France and Great Britain.* By John P. Durbin, D.D. president of Dickinson college. N. York: Harper & Brothers. 2 vols. 12mo.

IT is very much the fashion with American travellers to carry among their luggage a kind of Procrustean measure, by which to stretch out or lop down every thing they meet and see, to suit it to their own home standard of liberty and religion. Religion especially, if in any particular country it does not square with their own prejudices, is taxed with all the faults of its society and even with defects in their nature incurable. If they travel over sands or sulphury regions, religion prevents the grass from growing and the harvest from ripening; if the fields are green and smiling and the emblem of man's redemption—the cross—should be reared among them, they are more shocked at this pious exhibition than at any scare-crow that they had left at home in their own domains. Should an atrocious villainy be committed, instead of looking for the cause, as they would do in Protestant climes, in the weakness of human nature, religion and the clergy must be charged even with such atrocity. The work before us though rather liberal in its tone is not altogether free from this prominent defect of American travellers. The Protestant religions in all their doctrinal varieties are constantly held up to us, as the sole bulwarks of human liberty, the sole supports of human happiness and morality, while the Catholic religion is represented as antagonist to these combined creeds in all these important points. Hence we shall see in the author's observations that to accommodate the proof to the proposition, the facts to the inference, he has, in all Protestant countries, censured the government and laws for the sins and sufferings of the people, while in all Catholic countries the church and the clergy are the responsible agents. We cannot, however, quarrel with the Rev. Dr. Durbin for his abortive effort to establish such positions, for we do not believe that it proceeds from any wilful design to misrepresent, but from an involuntary bias, hereditary among Protestants, and often affecting their reason and their senses. Besides there is at times a kindness and liberality in the reverend president's remarks, strongly indicative of a love of justice, and of a violent struggle between truth and prejudice. Like some skilful diver who has plunged into the stream in search of a lost jewel, the reverend doctor often rises above the waters to shake from his eyes the blinding spray, and to see and admire in another's hand, a gem, like that for which he feels in vain in the darkness of the current. A good heart, a refined intellect, and a tolerant spirit, mixed up, we are sorry to say, with much prejudice, are conspicuous traits of the reverend professor's work. In places he is very vituperative of our religion and again speaks of it in a true Catholic spirit. This circumstance makes the author very often inconsistent, as indeed it would make any one who reaches one hand to truth, while the other is stretched back to prejudice. We should infinitely prefer to confine our remarks to such parts of his work as appear to us

ommendable, passing over in silence such as e wounding to our sensibilities and marked injustice towards our priesthood and reli- ion; but when the spirit of intolerance whose umbers have long looked so death-like, has een awakened and enthroned in the very ate of which the reverend professor is a dis- nguished citizen, we feel especially bound, so ir as our faith and practices are concerned, to otice what we conceive to be the errors and rejudices of a work in many respects enter- ining and instructive.

A blending of the kind and the unkind is anifested by the reverend president in his re- arks upon the very first church in which he et foot, after entering Catholic France. The stained glass windows of the churches of Rouen furnish our refined traveller with a fit- ng text from which to enlarge on the uses of ictures and images in Catholic churches. This he does in a manner that does credit to is candor, in a strain very different from what ve sometimes see from a similar quarter, and ut for a bitter carbuncle of prejudice which hows itself in his remarks, we could almost magine a Catholic was speaking.

"The stained glass windows of the churches of Rouen are singularly perfect. I had formed no adequate conception of these from what I had read, and had thought but little of their origin and design. Perhaps we are too apt to refer such things to caprice and superstition, forgetting that no usage can subsist for ages that has not some foundation in reason or adaptation to the wants of society. Can we not account for the statuary, the bas-reliefs, and the stained glass windows of the continental churches by the same causes that gave rise to the *Biblia Pauperum** in England, in the early part of the fifteenth century? Books were scarce and dear, and what there were the *people* could not read. It was necessary to devise some means by which the mass might acquire at least a rude knowledge of the facts of Scripture history, and none was so likely to be successful as the representation of such facts in visible forms, striking to the eye. Indeed, no other means was possible, so long as the people were unable to read. Now, what the rough wood-cuts of the *Bible for the poor* were to the English peasantry, the stained windows of cathedrals and churches were to the French, and, perhaps, in a still higher degree. It must be recollected that these windows are not merely of *stained glass*, exhibiting beautiful colors, but that the staining forms a picture more or less perfect, one large window, in general, being appropriated to a single subject. Thus, in the left aisle of the cathedral, we find two windows representing the life of Joseph; in another, the life of John the Baptist; and on the opposite side of the choir, the passion of Christ. Many of the others represent the lives of saints, to be sure, as well as events in Scripture history; and, doubtless, there is sufficient proof of superstition among them. The paintings, bas-reliefs, and statues are all memorials, however, either of facts in the Bible or traditions in the church. Thus, the whole edifice is an open volume of religious history; and, turn where you will, your eye falls upon a page of it, legible, too, by the most ignorant boor. Every column, every altar, every projection, has its story to tell. If you go without, and gaze upon the complicated pile, amid the mazes of its inextricable details, your eye falls upon niches, corners, points, and pinnacles, ornamented with images of apostles, saints, or, more frequently than either, of the virgin and child. And while these representations tended to produce many erroneous and superstitious notions, they also gave a currency to the real facts of Scripture history, and fixed them in the minds of the people with a vividness and reality that could have been secured in no other way in those days of deplorable ignorance. Even at the present day, perhaps, the mass of the people here are in that rude stage of civilization in which the senses alone can be successfully appealed to.—*Vol.* i, *pp.* 29, 30.

Every one must be struck with the good sense so manifest in this extract, and must only wonder where and how he got at the conclusion that "these representations tended to produce superstitious notions." We regret indeed that the reverend traveller should have made this assertion without connecting with it the views on which it is predicated. Besides this blemish, the reverend president omits in his apology for pictures and statues, another and a stronger motive for their adoption and use in Catholic churches than the one he has presented, and that motive is found in the fact that the contemplation of them, tends to awaken and inflame our devotion, to excite in us a desire to imitate virtues thus vividly portrayed, and to give us an abhorrence for whatever is evil. We might indeed have surmised that in this second motive the reverend traveller possibly discovered the foundation of those "*superstitious notions*" to which he alludes, did

* The Biblia Pauperum was a kind of Bible catechism, consisting of wood-cuts illustrating events in Scripture history, with brief explanatory sentences annexed. It was probably published early in the fifteenth century.

we not glean from his work, that on more occasions than one he was moved to tears by the contemplation of religious paintings. He cannot then find in this second motive the reason of "superstitious notions" in the use of "representations," or infer from it that pictures are only intended for the "perhaps rude state of civilization of the mass of the people," since, in some instances, even a man of his culture and understanding was not proof against their touching effects.

"But the Crucifixion, by Vandyk, preserved in the museum, struck me most forcibly; I could not repress indignation, sorrow, even tears, as I gazed upon the image of the crucified stooping meekly and yielding his bleeding back to the strokes of the scourge, while the blue marks of the thong verged into blackness, and the dark blood trickled from the fearful wounds.—*Ib. p.* 276.

"The library of Bâle is valuable and interesting. On the ground-floor is a gallery of Holbein's paintings, the most striking of which is the series on the passion of Christ, depicting the succession of events from the Garden of Gethsemane to the descent from the cross. I never was so affected by a picture, and, for the first time, felt that my *religious* feelings were improved by gazing at one."—*P.* 249.

Even in Protestant Amsterdam the salutary effect of these representations, in exciting in the breast of man a proper recollection of himself and his ultimate destiny, may be inferred from an anecdote which the reverend tourist narrates of a hall of justice which had been converted into a royal ball-room. So potent was the lesson conveyed by the figure on the wall, that the gaiety of the dance was sadly checked, until the representation underwent an agreeable metamorphose.

"The grand saloon is now the royal ball-room. The change was not effected without some difficulty. In point of size, proportions, and elegance, it was the very thing for a splendid ball-room; but then, the sculpture! Over the great door which led to the hall of justice is a group in which a wretched criminal cowers before the figure of justice, with drawn sword, under which is *death*, with his skeleton hand upon an hour-glass. What was to be done? The figure could not be removed: that would have been trying Dutch patience a little too far; but yet, who could glide down the magnificent saloon in the gay dance, in the face of that grinning skeleton? A happy thought was suggested. A white cloth, saturated with a solution of gum, was thrown over the figure and moulded into graceful drapery, and lo! the dance could proceed, for *death* w not there."—*P.* 268.

Perhaps also the crucifix in sight of Genev at which the reverend president was "startled" as to pronounce it "a horrible o ject," may have arrested many a giddy heart i its career of thoughtlessness and levity. Som times truth and prejudice seem to flow t gether from the learned president's mind i parallel streams, so that we have hardly tim to admire before we are compelled to find faul His remarks upon the ceremonies at Not Dame, like his views of the interior of th Rouen cathedral, furnish an instance of thes counter-tones of thought. The "A alt an the G below" follow each other in quick suc cession.

"It is difficult for a Protestant, unaccustomed to the pomp and pageantry of the Catholic service in Europe, to conceive of its power over the imagination and feelings of the multitude, nay, even of cultivated minds, educated in the midst of these magical associations. Luther says of himself, that while walking next the host in a procession, 'the thought that the Lord in person was present suddenly struck his imagination, and so overawed him, that it was with difficulty he went forward; a cold sweat came over him; he staggered, and thought he should die in the agony of his fear.' What, then, must the illiterate multitude feel, whose faith obeys implicitly the impressions made upon their senses? And in cultivated minds, in proportion to the natural feeling of the individual, and the depth of his belief in these representations, will be the intensity of his devotion under their influence. Nay, even for an enlightened Protestant there is an elevation and majesty in many of these forms, pressing into their service as they do the mighty influence of the higher arts, filling the eye with images of beauty, and the ear with the richest tones of harmony, that enchain his attention, and captivate his imagination."—*P.* 73.

This is certainly a very frank admission for a Protestant clergyman, but no Protestant reader can take offence at the admission, for he applies a cataplasm which will extract any thing that might be offensive to Protestant nerves.

"And yet, I am just as well satisfied that the influence of these ceremonies does not reach the heart, and beget saving faith in the atonement of our Lord Jesus Christ, if, indeed, it produces genuine repentance. The services, from beginning to end, are calculated to strike the senses and captivate the fancy, and, doubtless, are so intended. They certainly produce

e sentiment of reverence and devotion at the ne, and this is taken for religion; but there no 'joy and peace in the Holy Ghost.' ney cannot bring the heart into communion th God, so as that it may be conscious of its ceptance and peace. The sacrifice of the ass and the office of the priest intervene be- een the sinner and his God, and he is taught believe they are necessary to his salvation. e knows not to come directly and 'make own his requests to God in prayer.' The remonial arrangements, the captivating de- rations of the church, and the interven- g office of the priesthood will not allow him draw near, with full assurance of faith, 'into e throne of his heavenly grace.' Yet I am bliged to say, speaking after the manner of en, I have no hope of the purification or erthrow of Catholicism in Europe, except the general diffusion of education among e people; and I must add, if every intelligent merican Protestant could see Europe as she in this respect, he would not complain of ny tax to support our system of common hools, nor refuse his voluntary contributions the support of the higher institutions of arning."—*P.* 77.

For this last extract, the learned tourist re- es upon bare assertion, unless he conceives s own impressions to be the exponents of ery body's impressions. Sentiments of reverence and devotion are certainly produced the time" by our religious ceremonies, but ney do not constitute religion, and are, there- re, we presume, reformed out of Protestant urches. Now, we cannot, by any possible fort, discover the point, force or basis of this weeping condemnation passed upon our cere- onies by the reverend doctor. Is it because ne effect is temporary that they are to be put own? If such be the argument, there had as ell be an end at once of public preaching and ublic prayer in all Protestant churches—for ney are intended but as stimulants to private evotion, and any man with the reverend doc- or's experience, must be satisfied that even nese agents are often ephemeral in their ef- ects, and with many listeners have no effect t all. What throngs do not some eminent ulpit orators attract! What a wonderful ensation and enthusiasm and revival does not heir eloquence beget! and yet perhaps of a ast multitude of auditors, not a half dozen emain permanently impressed by the great ruths they have heard. The orator goes to ther localities, and the enthusiasm and piety anish with him—the effect was only ephe- neral, but we will not therefore ask the everend president to condemn pulpit oratory. In the affairs of this world at least we see at times the enduring effects of our paintings and statues upon the worldly destinies of ambi- tious artists. The immortal Thorwaldsen, though a Protestant, acknowledges that from the works of art with which Rome abounds, he caught the fire of genius which so far from being ephemeral, increased with age. "At Rome began, as Thorwaldsen himself said, his artist's life. This phenomenon so often oc- curs that it need not excite our special wonder. In presence of the immortal works of art with which Rome abounds, how often has the fire of genius, slumbering in the breast of the young artist, been kindled into a living flame, and the secret of his inward strength been suddenly re- vealed to his unconscious soul!"* And if these works of art can stir up such enthusiasm in an artist's soul, why may they not also awaken in the pious heart feelings of enduring "reverence and devotion?" But even were the ef- fects of ceremonies and representations always ephemeral, as the reverend doctor would intimate, still might we cherish them even for that much good. We again ask, does the preach- er's prayer, however eloquent, always leave its permanent effects? And should it be ex- cluded from the Protestant office, for the very silly reason that it does not? As well as for the still more futile reason, that public church prayer is an intervention "between the sinner and his God?" We have often heard the Pro testant Methodist pastor intervening by prayer between his congregation and God, and yet when a priest does this in the holy sacrifice of the mass, it seems to provoke condemnation from the reverend president. As to the idea that the priest is the sole agent between the sinner and his God in the holy sacrifice of mass, it is a mistaken one. The priest unites† *with* the people in the holy sacrifice: he offers it *with* as well as *for* the people. They are mu- tual intercessors for each another, asking to be helped by each other's prayers. Mass, it is true, is a medium of reconciliation and propi- tiation, and an intervention just as prayer is between the sinner and his Maker, except more potent and far reaching. If we are al- lowed to know as much about our own re- ligious tenets as the learned traveller, then we

* See Henry Wheaton's letter to the National Insti- tute upon the Danish eulogy on the life and works of Thorwaldsen.

†See Catholic Magazine, "Priesthood in the church."

beg him to believe that there is nothing in the Catholic religion that forbids, but that in every thing it commands us "to draw near with full assurance of faith unto the throne of His heavenly grace." So that the fancied transcendant superiority of Protestantism over Catholicism in this particular, is perfectly ideal and proceeds from a misconception of Catholic doctrine.

This cursory and imperfect view of the reverend professor's observations on the decorations, ceremonies and worship of the Catholic religion, shows that he is much fairer in his facts than in his conclusions. Scarcely in any instance where the Catholic religion is concerned, are his inferences sustained by his premises. Indeed no one fact could be more reasonably deduced from his entire book, than that intelligence, morality and happiness in the Catholic portions of Europe are much greater than in the Protestant divisions. Yet as he had left home with contrary impressions, he seems to have adhered to them and to have fitted every thing to his Procrustean measure. The clergy and church are obstacles to the prosperity of Catholic countries. In Protestant countries, the government and laws. If the learned tourist had looked, in Catholic as he has in Protestant countries, to the laws and government for such defects as might have struck him, we should have thought him much more enlarged in his views, and much more astute in tracing effects to their proper causes. But the doctor has gone even a step farther than this, and in a kingdom governed by Protestant rulers, though equal misery exists throughout its whole extent, he has examined it in religious sections, and while he finds bad legislation to be the bane of the Protestant portions, bad legislation *and the Catholic religion* are responsible for the wretchedness of the Catholic section. England and Ireland, though integral portions of the united kingdom governed by the same parliament and the same laws, are thus differently viewed, because of their difference in religion; and yet we must say that, although the clergy are dragged in to help to account for Ireland's miseries, the wretchedness of England by his own showing preponderates over that of Erin. To have been fair, he should have set down this favorable preponderance to the credit of the clergy. Let us see from the doctor's own statement how the people of England Scotland and Ireland languish under legislative misrule, and how the account stands between them. Here is a picture of Birmingham felicity:

"We spent the remainder of the day and part of the next looking around in this great *toyshop* of the world, and would have remained longer to examine its workshops, but that they were all silent and deserted. The miserable population thronged the streets, walking about in their wretchedness apparently without any object. Many were gathered in groups about the taverns and gin-shops, conversing anxiously, their pale, haggard faces and attenuated frames attesting their assertions that want had driven them to combination. Women and children, ragged, dirty, and emaciated, sat in the doors of comfortless dwellings, with despair written upon their wretched countenances. The whole appearance of the people satisfied me of the correctness of a remark made to me by a gentleman from Yorkshire, whom I met in London: 'Sir,' said he, 'the mob have not the physical power to resist, even if they were well organized and had skilful leaders. Three years of want, added to the slow but sure hereditary deterioration of a factory population, has deprived them of the physical strength necessary to resistance; a single squadron of horse would cut 20,000 of them to pieces and not lose a man.'"

Here is a scene in Glasgow:

"In Glasgow, the poorest people have their abodes in the *wynds*, or narrow streets and courts, because lodging is there cheapest. Dr. Arnott says, 'We examined these wynds, and to give an idea of the whole vicinity, I may state as follows. We entered a dirty, low passage, like a house door, which led from the street through the first house to a square court immediately behind, which court, with the exception of a narrow path round it, leading to another long passage through a second house, was occupied entirely as a dung receptacle of the most disgusting kind. Beyond this court, the second passage led to a second square court, occupied in the same way by its dunghill; and from this court there was a third passage, leading to a third court and third dungheap. The interiors of these houses, and their inmates, corresponded with the exteriors. We saw half-dressed wretches crowding together to be warm: and in one bed, although in the middle of the day, several women were imprisoned under a blanket, because as many others, who had on their backs all the articles of dress that belonged to the party, were then out of doors in the streets. This picture is so shocking that, without ocular proof, one would be disposed to doubt the possibility of the facts; and yet there is, per-

ps, no old town in Europe that does not rnish parallel examples.' "*

The reverend president presents us similar tails of the misery of Leeds, Manchester d other manufacturing districts, and then es on to state and prove, by the most har-wing narrative, that in the agricultural dis-cts and commercial towns the immorality d wretchedness of the populace is, if any ing, greater than in manufacturing places. et us now cross the channel and see the rev-end tourist among the laborers, beggars and asants of Ireland. Here is the reverend gen-man in Belfast:

"But what struck me most was the multi-de of human beings that inhabited these reets. It really seemed as if the very ground which they romped and rolled must have oduced the swarms of ruddy children, some ell dressed, some half naked, but all full of e and health, that thronged the way. We uld not get on at all upon the sidewalks, d therefore took the middle of the street. ll the windows and doors were alive with ppy, dirty faces. The tenements seemed e warehouses overflowing with goods—the cess being piled up outside. But I suppose, it was Sunday evening, they were generally thered about the doors of their dwellings to joy their day of rest."

Among the laborers' cottages, "a little be-nd Ballymoney," he thus discourses:

"A little beyond Ballymoney I noticed one the laborers' cottages worse even than the dinary hovels of the Irish poor that I had en. A dirty pool, rich with manure, washed e very door-sills; fine fat ducks were dab-ing in it, and children as fat and dirty were oking on. 'Why in the world,' said I, ad-ressing our cheerful car-man, 'do your peo-e place their manure heap in front of the ouse instead of behind?' 'Faith,' said he, hey like the smell of it, and think it's whole-me. Our people thrive better in the dirt an other clean folks.' Verily, he was not r out of the way, if ruddy cheeks and bright es are any tokens."

Now we are introduced to the beggars.

"The number of beggars increased with very mile of our advance southward. At rogheda they surrounded us in swarms. heir quick wit and ready replies were char-teristic. They soon discovered that we were rangers in Ireland. Most of the passengers aid little attention to their clamorous entrea-es, and they directed all their attacks towards s. A few pennies brought a shower of bless-gs upon our heads.

"Out of the large towns I do not recollect having seen, on the roads or about the peasants' huts, any persons, male or female, whose clothes seemed to have been made for them; all were old, patched, and ragged, apparently the refuse of Monmouth-street. The women were generally barefooted and barelegged; and many of the children had hardly even rags to cover their nakedness. Yet, amid all their destitution and all their filth, I never saw a more ruddy, healthful, and apparently cheerful population. The interior of the Irish peasant's cabin is even worse than I had imagined. Furniture, properly so called, they have none: an old chair, a broken table, and a few pieces of crockery, with straw for the 'childer's beds,' make a very respectable establishment. In one cabin I saw 'the pig,' weighing, perhaps, two hundred pounds, lying in the middle of the floor, and affording a comfortable footstool to an old man who sat by in a rickety chair. By-the-way, I have corrected my foolish notions about pigs in peasants' cabins. I used to think it a mark of poverty and degradation to see his swinish majesty stretched upon the same earth floor with the women and children; but I have learned that his presence is a sign of superior comfort and prosperity. The pig eats what the children cannot; and, when fattened, is not killed to make dainty food for the family, but sold to pay the 'rint.'

"We left the abbey, and returned to the road through Mr. Herbert's beautiful grounds. Just as we entered the car, a little girl of twelve or thirteen ran up to us with pears to sell; and though the car moved on rapidly, she kept up with us with ease, urging us to purchase. Unfortunately, I had no small money, and I told her so; when she replied, in a breath, '*May your honor's word niver be doubted.*'"

'Tis true, the doctor sees a difference between the north and south of Ireland, favorable to the north or Protestant portion, but he very wisely makes no invidious conclusion on that account. As they have absorbed all the patronage of government, all the benefits of education, all the rewards of information money, it is not difficult to account for their comparatively greater comforts. We have taken the reverend doctor's own narrative of the wretchedness of England, Ireland and Scotland, and we ask any candid reader how stands the account? The Irish groan under equal oppressions, but there is a vast disparity in the fortitude with which they are borne. In England and Scotland all is sullen, in Ireland the wrongs are ill brooked and manfully denounced; still the poor man wears a cheerful face. Let us see how the reverend tourist

* Report, p. 24.

himself accounts for this difference. "They derive comfort from the very cause of much of their ignorance and wretchedness—the Roman Catholic religion." Here again the doctor makes truth and prejudice lock arms, and asserts the same agents at the same time to be to the same beings a cause of happiness and distress. This is indeed a sort of intellectual "pigeon wing," "a double shuffle" at which the reverend doctor appears to be unintentionally very expert. If he had looked to British education laws for their ignorance, to corn-laws, and the renting system, for their wretchedness, as he did in his causes of English suffering, and to the Catholic religion for the comfort they experience in the midst of their wrongs, we would then have said, he looked truth full in the face and spoke like a wise observer. That any man could attribute to their religion, the cause of Irish suffering and ignorance, is to us almost incredible, and did we not believe the reverend doctor to be tolerant and humane as well as prejudiced, we should think he meant to mock them in their sufferings. The doctor's ground for this assertion is withheld, though if similar causes will produce similar effects, there is room for all their evils, in what he found in British misrule, without touching the clergy or their church. He even finds one more cause for Irish than for English sufferings in absenteeism; but even this won't do, it is a Catholic land and he must screw in the stereotyped cry of the last three centuries, "popish ignorance and superstition." If an Irishman's religion be really the cause of his "ignorance and wretchedness," why is it, as the reverend doctor himself tells us, that when he sets foot on American soil he is another being? When released from the iron grasp of British misrule, when he knows that his rent will not absorb his earnings, when instead of paying extortionate tribute to landlords and tythe-lords, he becomes the lord of his own little domain, why is it that he is then industrious and happy as well as cheerful? If his religion is the cause of his "ignorance and wretchedness," as he clings to the cause, why do not the effects cling to him? When he comes to America, he does not renounce his religion or his reverence for the priesthood, he remains a good Catholic and still he prospers.

"With the prospect before him of securing a bit of land, even a farm and a comfortable home, he soon shakes off his idle habits works as diligently, and saves as carefully as any of his neighbors. The truth seems to be then, that nothing but the *motive* is wanting to make the Irish industrious and economical."

This harping about clerical influence comes with an ill grace from the ministers of any religion, for if my reading be correct, there never was a religion of any kind that could exist without it. Even infidelity is always directed by some towering genius, whose influence governs its followers and regulates their belief. As to the power of Protestant ministers, even in this free country, Catholics have had two or three rather severe lessons of its effects. They are not so blind that they cannot see the hand behind the veil of the sanctuary, that gave the first impulse to the outrages near Boston, or the more recent ones of Philadelphia. We would not for a moment have it thought, that we mean to charge upon the Protestant clergy, as a body, these painful outbreaks. Thank God! as a body, whatever their prejudices may be, the Protestant clergy are tolerant and humane, and among them we know none more eminently so, than the reverend president of Dickinson college.

"For myself, I freely say, that if Protestantism can be sustained only by oppressions and abuses, the sooner Protestantism falls, the better. If the vested rights of a few involve the ruin of the many, the sooner vested rights are swept away, the better."

We refer to these scenes, not to prove the Protestant ministry intolerant, but to show how vicious an influence bad men among them can exercise when they may choose so to do. In Baltimore, our own city, we remember to have witnessed some several years back, a striking instance of the control of a brilliant clerical intellect over the opinions and faith of his congregation. A control which, with the exception of the vestry, carried away a whole flock to a new point of belief. We venture to assert that no Catholic priest, no matter what his genius and influence, could have achieved a similar triumph over the received dogmas of his flock. And there is a good reason why Protestant clerical influence, when backed by talent, must in its nature, be more potent than Catholic. Our motto is "*stave decisis*," to adhere to the decisions and traditions of the church; the Protestants' rule

, to disregard the received doctrine and form creed from one's own judgment; thus ɔening the door for all powerful reasoners ıd eloquent declaimers, to lead off their ɛarers, to embrace every fanciful theory to hich their genius can give plausibility. ence we see it so often the case that Protest- ıts accommodate their faith to that of their achers, while in the Catholic church the ɛpounder must always shape his faith accord- g to the received traditions of his hearers. other words, new doctrine among Protest- ıts does not affect the preacher's position in s church, while among Catholics it ensures e pastor's rejection.

We have seen in the last few years, won- rful changes in the doctrines of the Episco- l church, effected by the influence of dis- ıguished Episcopal divines. No man can ɔk back to the tenets of that church twenty ars ago and compare them with what they ɛ now, without acknowledging that they ve undergone a radical change. And how ve these innovations been effected? By the luence of pastors over the flocks intrusted their charge, by arguments in these very stors' mouths with which Catholics have ɛn always familiar and with which they pealed in vain to these very flocks for cen- ɛies. The Catholics had reason on their e but wanted influence. No power of the ıtholic clergy could bring about an approx- ation to Protestantism, like that which the ɔiscopal ministry have effected towards Ca- ɔlicism. A fragment, indeed, might be ıwn after a heterodox priest, but even then ɛir name and character would forsake them, d they would find "a local habitation and name" only in the ranks of Protestants. e should consider the reverend doctor not sensible to the great influence of the Metho- t ministry, from a contrast which he makes ween English and American Wesleyans.

"In regard to the personal relations of achers and people, I think it may be said t they secure more respect, we more love; y command more veneration from the peo- , and exert a greater influence by means of ir office than we; perhaps on the other ıd, the degree of personal, in proportion to cial influence, is greater with us. Upon whole, their entire influence with the peo- is far beyond ours."

We are not of those who would deny all uence to the clergy. We think it denotes a wholesome state of society, to see men willing to be guided by those whom they believe to be wedded to their interests by the ties of piety and spiritual disinterestedness. When men are really good, their opinions and advice within the sphere of their calling, should be treated with great deference, and from all we can see around us we do consider that the clerical directors of Protestant congregations wield a power over their flocks, greater than a Catholic priest would wish or care to attain. We are indeed sorry that the reverend professor should persist in his prejudices against the influence of the Catholic priesthood and church, in the absence of all proof in his book to establish wherein the influence of the one or the other is dangerous.

"The atmosphere of Romanism is the atmosphere of slavery. Freedom of thought it abhors. Private judgment it forbids. Standing between man and his Maker, it prevents the possibility of a spiritual communion with the great source of all wisdom. Assuming infallibility, it necessarily breathes intolerance. Founded in error, it necessarily checks the advancement of knowledge, and takes ignorance—at least in religious matters—under its special protection. Itself living by deceit, it cannot educe an honest, frank, national character. If the history of modern Europe has settled any question, it has shown that, under a Romish government, there can be no rational freedom."

Both, according to his assertions, are hostile to liberty, to knowledge and morality. These are serious charges—but are they indeed hostile to liberty? Does not the learned author himself see in Catholic Ireland, a united nation arising in their strength, to exterminate tyranny? does he not himself approve of their indignation and incessant agitation? Is this to be hostile to liberty? Does he not see in the Catholic cantons of Switzerland, a Catholic chapel erected over the spot where their great champion Tell leaped ashore from the boat of Gessler? Does this look like a slavish spirit? Let the reverend president only cast his eye upon his own testimony, and he will see his facts contradicting his conclusions.

"The crowd on the boat were hardly satisfied with gazing on this sacred spot, when another, on the left, hallowed also by the spell of patriotism, called their attention. It was the Chapel of Tell, erected on the spot where he leaped ashore from the boat of Gessler. Our boat approached within fifty feet of the chapel, so that we had a good view of it. It

is a small structure, about twenty feet square, having an open arcade in front. There is an altar and crucifix, and the walls are hung with coarse paintings. All the neighborhood gathers here once a year to celebrate high mass."

In Catholic France the reverend doctor sees a happy people, with more equality than in Protestant England, and only deficient in having no habeas corpus act, and in their trial of political offences by a court of peers instead of a jury. Yet he should here remember that Catholic France in *her intolerance* suffers herself to be led by a Protestant premier, who seems not as yet to have sought to ingraft upon her laws these very important privileges.

"Thus, in the great doctrine of *equality*, especially in its application to *privileged orders*, France is far in advance of England; but, on the other hand, as to the every-day liberties of the individual, she is far behind. She has no *habeas corpus* act, the great bulwark of personal freedom in England and America. The law in regard to political offences is so construed that the accused is not tried by a jury, but by the court of peers, and the forms of procedure are such that the government can ensure the result it may desire."

The greatest trophy he finds of the Protestant's love of freedom, is in a monument to Zwingle, in the town of Zug. This champion of freedom died, battle-axe in hand, cutting down his Catholic brothers, for claiming liberty of conscience. In his love of religious liberty he spared neither pope nor parson, nor lords, but told his hearers to be guided by God alone, in the new doctrine of salvation through Christ alone.

"My emotions were thrilling indeed when I visited the old cathedral, and stood in the very pulpit from which he raised his fearless voice against the vices and the tyranny of Rome, and proclaimed to astonished thousands the strange doctrine of salvation through Christ alone. 'In this pulpit,' said one of his contemporaries, 'he spared no one, neither pope, nor emperor, nor kings, nor dukes, nor princes, nor lords, not even the confederates.'"

Now, saying nothing of the reverend doctor's veneration for this pulpit *relic*, we ask him, does he really think the doctrine of salvation through Christ alone a new one? If he does, he is wofully ignorant of Catholic doctrine and the writings of the fathers.

But the learned tourist has laid down a rule which will fully excuse any thing which looks like intolerance, or an opposition to the progress of liberty on the part of Protestants, a which will condemn equally Catholics, their exertions be what they may in behalf tolerance and the largest liberty.

"Protestants have persecuted Catholics; b it has been in spite of their principles, a has always brought down upon them the co demnation of the Protestant world: but pe secution has been the *rule* of the Roman C tholic church wherever she has had powe and flows necessarily from her very prin ples."

According to this amiable principle, Pr testants can deserve no blame and Catholi no credit, the former for what they may against, and the latter in behalf of libert The priests and the church by this rule, c deserve no commendation for the democra of Catholic Fryburg, and the Protestants blame for the persecution now raging in Pr testant Switzerland, against the convents Argau. Catholic Belgium is entitled to praise for the liberality of her constitution and Protestant Denmark for the intolerance her laws. Catholic Ireland deserves no e couragement in her struggles for freedom, an Protestant England no censure for opposin her efforts. If the reverend doctor is correc then are the Catholics in regard to liberty practising upon Protestant principles, and th Protestant upon Catholic principles. Dem cratic New Hampshire will erase at once fro her constitution, the political disabilities again Catholics which disgrace it, when she come to find out that, in what she has done, she ha adopted, according to Dr. Durbin's notion the Catholic principles of liberty. If Catho licity is hostile in its principles to liberty, an Protestantism not, why is it that in Catholi countries religious opinions seem so seldom t be obstacles to political preferment? Why di Catholic Belgium accept Protestant Leopol for her king, or Catholic France, Protestan Guizot for her Premier? Why did papa Rome honor Thorwaldsen with her patron age, notwithstanding his creed, while an Epis copal college in England annulled a contrac with Pugin,* because of his Catholicism Why is it that the excess of charity is alway on the Catholic side, in these comparisons o regard for freedom of religious thought Surely it is either that our priests always ex ercise a wholesome influence, or that the peo

* See Aug. No. Cath. Mag. 1843.

e will not suffer themselves, to use a Pro-
stant phrase, to be priest-ridden. And if
ır clergy are people-riders, they have shown
emselves much poorer jockies than the Pro-
stants, who seem to manage much more
fectually to keep down Catholics in their
ountries, than Catholics do where their reli-
on prevails. If we judge the religions by
eir acts, we must say that Catholicity shows
erself far more favorable to liberty than Pro-
stantism.

Let us now look to the next charge against
ır church and priesthood—that they are op-
osed to the dissemination of knowledge.
Vithout going outside of the reverend au-
ıor's own book, we think we can show that
e is mistaken also in this accusation. We
ill begin by an extract from the reverend
aveller's work, which establishes that the
venues of knowledge and the means of en-
ghtenment in Catholic France are far more
umerous than in Protestant England; that,
ı the former country, the humbled as well as
ıe exalted have access to institutions which
ırnish light and entertainment to the mind,
hile in England the finest works of art are
hut out from the lower orders. These advan-
ıges, which the people of France enjoy over
ıeir humble English neighbors, the reverend
octor ascribes, among other reasons, to "their
ttachment to a *religion* that *wisely* presses into
s service the highest powers of genius and
rt."

"I am not surprised that the Frenchman
alls every thing in his country *grand*. The
rand and the beautiful are before his eyes
ontinually. In England the finest works of
ırt are shut out from the lower orders of the
eople, and in general they have no taste for
hem or desire to see them; but here the hum-
blest may have access to the public gardens,
alaces, buildings, and repositories of art and
cience, and the humblest make use of the op-
ortunity. The Frenchman sees on every side
f him the productions of human genius. As
ıe passes through the streets of Paris, every
corner has its memorial, every open space its
columns, its arches, or its fountains. The
market-woman, surrounded by her potatoes
ınd onions, has but to raise her eyes and see,
ı few feet off, some classic representation—
Ceres with her cornucopia, the symmetrical
forms of wood-nymphs, or a graceful column,
sculptured in bas-relief with flowers and fruits.
The maid cannot draw water from a fountain
without beholding a representation of some of
a water-nymph, a Triton, or a Neptune with
his trident. If the artisan or the grisette walk
in the gardens of the Luxembourg or the Tu-
ileries, it is among statues of the finest pro-
portions, and in the most graceful attitudes.
Now, all this, as I have said, must have its
effects; and you see them in the general dif-
fusion of good taste among all classes, in their
neat and fitting dress, in their love of flowers,
in their easy movements, and in their uncon-
strained politeness. Its deeper effects are found
in their love of country, in their devotion to
the glory of France, in their admiration of any
government that promotes her fame, and in
their attachment to a religion that wisely
presses into its service the highest powers of
genius and art. In taste, in politics, in socie-
ty, in religion, every where may be seen the
influence which the arts exercise upon the
people of France."—*Vol.* 1, *pp.* 91, 92.

Let us now see how Catholic France com-
pares with our own confederacy, in the esti-
mation of the reverend author; for, in a spirit
of frankness, he has put our own country in
the balance with her, and Catholic France
shows her weight even with America in the
scales. In France, he tells us, the feeling is
national; in America, selfish. In France, the
populace delight in the unsullied honor of their
nation; in America, the great consideration is
personal aggrandizement and personal inter-
ests. We hope every reader will weigh well
the subjoined extract, and ask himself, when
he has closed it, which country should have
the palm for ignorance, and which for know-
ledge? Where abound those acts which must
have an enlarged intelligence for their basis,
and where those selfish calculations which
show a most contracted education?

"A comparison of the general aspects of a
French and American town would illustrate,
in no small degree, the difference in the senti-
ments and feelings of the people. In the for-
mer, every man consults the glory of the *na-
tion*, and is content to be homeless almost him-
self, so she be adorned in splendor, and ad-
mired by the world; in the latter, each con-
sults *himself*, and his own personal comfort
and respectability, caring little for the State,
only so far as she subserves his own interests.
Hence, in France, noble edifices and magnifi-
cent museums, guarded by gens d'armes, stand
as monuments of national glory, visited by
Frenchmen with pride, and by all the world
beside with admiration, perhaps with envy;
while in America taste and wealth are display-
ed in private dwellings—not in public grounds,
buildings, and museums. In the one case, the
*State* is glorious; in the other, the *people* are
independent and happy. In the first, the pre-

vailing sentiment is the State; in the other, it is the individual. Neither system is perfect. If in Europe the individual is merged in the State, in America the State has hardly a substantial existence. The evil tendencies of this prevailing sentiment are already exhibiting themselves. We are more anxious, it seems, to pay our individual debts than those of our governments; and many of the people, obviously, do not feel the obligation of the latter as they should do. In Europe, on the other hand, whatever else suffers, State credit is kept inviolate."—*Vol.* 1, *pp.* 104, 105.

This is the "Romanism" which, "founded in error, checks the advancement of knowledge, and takes ignorance, at least in spiritual matters, under its special protection!" And yet, how much below the platform upon which he has elevated Catholic France stand in his own contrast both England and America, in point of popular intelligence!

On the system of education of Catholic Europe in general, he discourses in a manner from which we are persuaded that if it is not a system to inspire man with a proper notion of his rights, privileges, and happiness, then we are ignorant in what true liberty consists. If to encourage industry, secure property, to provide for man's physical well-being, to furnish to the fullest extent the means of public instruction, be not all that man, in his love for liberty, might reasonably ask, then have we lived in woful ignorance, and call on the reverend doctor to show us what further Protestantism can do.

"By encouraging industry and securing property, they hope to make the people forget, in the enjoyment of physical well-being, the higher rights of which they are deprived. By providing, to the fullest extent, the means of public instruction, and directing its application in the schools, the gymnasia, and the universities, they furnish just such aliment to the youthful mind as *they* deem most salutary. The new ideas of popular rights and constitutional government are withheld, and every effort made to diffuse a blind reverence for the historic doctrines on which the rights of hereditary princes and nobles are sought to be established. And herein is found the true cause of the general tendency in Europe towards Popery, which is an essential element of the old *social order*, (of which Lord Castlereagh was so ardent an admirer,) to which the rulers of Europe desire to return."—*Vol.* 1, *p.* 302.

We think we have demonstrated, from the reverend doctor's own book, that the Catholic religion does not check the advancement knowledge; and if the reader wants the fu ther proof that the returning sense of the en lightened and educated is conducting ther back to that mother church from which the strayed—to Roman Catholicism!—the reve end president will be found as a witness eve to that important fact.

"The returning sense of religion in th Catholic countries of Europe, notwithstand ing the general diffusion of knowledge, doe not take the direction of Protestantism, but o Roman Catholicism."—*Vol.* 2, *p.* 285.

This, indeed, the reverend author proceed to account for upon vague speculations, un supported by proof, because "the settled pol icy of the European states since 1815 is to prevent the spread of liberal principles." Bu he has given us no facts as to France, none as to Catholic Switzerland, none as to restive Ireland, none as to ameliorated Belgium, to prove that their notions of liberty are retrograde, or their policy illiberal.

Now, we are bold to assert that every thing which we have quoted from the reverend doctor Durbin, in defence of the Catholic religion, redounds to the honor of the Catholic clergy. Where they live and have a reasonable influence, so much liberty, so much intelligence, so much happiness, could not exist without their zealous co-operation—just as Methodist pastors would claim and be entitled to credit for the peaceful and moral condition of a section of country where their influence and religion prevailed. But though the reverend president's facts, in spite of his conclusions, speak volumes in favor of the Catholic priesthood and religion, yet he continues to deal blows against both with pertinacious prejudice. When he comes to speak of the vices of Paris, though he finds them neither so gross nor so general as those of London or other great cities, yet he seems to account for them by other causes than he gives for those of London—such as the "celibacy of the clergy, auricular confession, absolution, and indulgences." He goes into an arithmetical calculation of the numbers of priests and nuns in France prior to the French revolution, and draws conclusions which nothing can excuse but the lamentable fact, that early prejudice and early teaching are so blended with all the reverend gentleman sees about the Catholic

riesthood, that he cannot, if he would, do hem justice.

"Descending into the lowest classes of so-iety in Paris, we find there the same causes, nd the same disgusting fruits of vice and rime as are found in all overgrown capitals. n these Paris is not worse than London; cer-ainly there are fewer of the external mani-estations that are so annoying in the British apital. In respect to the other vices of great ities—theft, robbery, gambling, etc.—Paris vill hardly suffer by comparison with any of hem."—*Vol.* 1, *p.* 118.

He sees nothing in Paris, to use his very words, but the "same causes," "the same disgusting fruits of vice and crime as are found n all overgrown cities;" yet the clergy must e aspersed for Parisian immorality and vice. Truly, the reverend doctor shows the high es-imate he puts upon their services, when he xpects in cities where their religion is estab-shed less frailty in human nature than is ound in Protestant capitals. Paris, he says, s not worse than London—not so bad, in-eed, as far as his proof goes. "As to theft, obbery, and gambling, Paris will hardly suf-er by comparison with *any* of the great cities." We thought the reverend doctor had just at-ributed the vices of Paris to celibacy, indul-ences, absolution, and auricular confession; ut here he forgets his prejudice, and shows y his own acknowledgment that "theft, rob-ery, and gambling" are not so frequent as in ther large cities, notwithstanding the effects f confession and indulgence: nay, he so far orgets his charge against the clergy as to say hat her crimes are attributable "to the same auses as are found in all overgrown cities." Thus we see the reverend doctor, when cor-ıered by his good sense, himself indirectly cquitting the clergy of the accusation he had mputed to them. Indeed, he could not well scape doing so; for, unless he could estab-ish that in the large capitals, where Catholic nfluence is not felt, the people are more hon-st and moral than in those where it is, he has ıot even the flimsiest pretext for the charge gainst our clergy, engendered by his early rejudice. And can he do so? His own book ıo where attempts such proofs. He makes London a more infamous place than Paris: ve may fairly, therefore, upon his own mode f argument, infer (for he makes celibacy pro-note immorality) that the unmarried Protest-ant clergy of London are responsible for much of the debasing demoralization of the great metropolis. We would blush to make so un-kind and unreasonable an insinuation against the body of the Protestant clergy, and beg the reverend doctor, when he finds himself in a Catholic city, to withhold a charge which, if good for any thing, is two-edged, and cuts both ways—against the unmarried Protestant clergy as well as against the Catholic priest; for if *celibacy* in the Catholic clergy is a mo-tive to any species of immorality, "single blessedness" in the Protestant ministry, to such as adhere to it from choice or necessity, should justly lay it open to similar imputations. We believe the reverend doctor himself was, like a priest, voluntarily a cœlebs, while ma-king his continental tour; yet we would hang down our heads in shame before we would even insinuate that, on that account, he had been guilty of any immorality. Yet, if his own argument that clerical celibacy fosters immorality be worth any thing, he certainly cannot "throw the first stone." We believe his character to be free from blemish, but not more so than the character and feelings of that clergy against which he has chosen to indulge in such unkind and unreasonable insinuations. There may be bad men among the Catholic clergy—there was one among the twelve apostles: there may be good men that will fall at times—the apostles at one time deserted their Master; St. Peter, with oaths, denied him—St. Thomas refused to believe in his resurrection. If the harsh judgment of the reverend doctor were applied to the apostles, we would have nothing good left on earth. The reverend doctor gives an Irish physician as authority for his opinions of the Irish clergy. Protesting, in the first instance, that it is no authority with us for an unfavorable opinion against the Protestant clergy as a body, we will give the following extract from a late English paper, contained in the foreign items of the National Intelligencer of August 29, 1844, as something quite as cogent as the opinion of the Irish physician:

"*The Clerical Delinquencies.*—Whenever a bad case of misconduct in the church occurs, the ready hackneyed remark is, that the gene-ral exemption of the clerical body from such transgressions makes the exception the more conspicuous; that it is the spot on the white

ground. But is this so? Do members of the army, the navy, the law, the physic, all put together, figure so frequently in courts of justice as the clergy? Within the last month, what a throng of clerical cases we have had!"

In addition to this, we will give him the authority of as gallant an old admiral as ever strode a quarter-deck, in favor of sustaining the Jesuits against the professor's and his physician's prejudices. We allude to Admiral Lord St. Vincent.

"He expressed his indignation on hearing that Sir John Coxe Nippesly had gone to the Congress of Aix La Chapelle to obtain a decree for the extinction of the Jesuits—an order, as he said, to whom we were obliged for the most useful learning and discoveries, of every description, necessary for the instruction of the Catholic youth throughout the civilized world."—See *Edinburgh Review*, article *Lord St. Vincent.*

Then follows the reverend doctor's imputation against the Catholic religion and clergy, a passage highly honorable to his spirit of tolerance; and in giving it we are compelled in our hurry to take leave of the reverend tourist for the present. It shows that, whatever his prejudices, his heart is in the right place, and that he has ever a ready tear for the oppressed, be their nation or religion pleasing to him or otherwise.

"But, whatever may be thought of the Roman Catholic religion in itself, it seems to me that no honest Protestant can vindicate the oppressive ecclesiastical establishment by which England binds a Roman Catholic people to the support of Protestantism. The Episcopalians of Ireland form, perhaps, *one-tenth* of the population; and yet to them are given the fruits of the Catholic church endowments of former ages; to them belong the cathedrals, the churches, the episcopal palaces, the parsonages, and the glebes; it is for them that the tithe, that most iniquitous of existing ecclesiastical abominations, is levied; while the religion of the vast majority of the people obtains nothing, or next to nothing, in the way of support from the state. It is impossible that permanent tranquillity should be realized in Ireland, while this enormous outrage upon the feelings, the interests, and the rights of the Roman Catholic majority remains. It is not in human nature to endure such oppression, hypocritically sanctified though it be under the guise of religion and Protestantism; and it *ought* not to be endured. Were I an Irishman, as I am an American and a Protestant, I should cease my efforts for the overthrow of the ecclesiastical system only with my life. Bad as is the effect of the establishment in England it is infinitely worse in Ireland. In the former country, a large portion of the population revere the establishment itself, and all, it may be said, profess the Protestant religion, which the church represents; yet, notwithstanding this, so great are the grievances, so multiplied are the evils, resulting from the union of church and state, that the system appears to be tending to destruction. But the grievances of English Protestant Dissenters are absolutely nothing in comparison with those of Irish Catholics. They are the poorest part of the population, and yet must support not merely their own religious worship, which, from its very character, must be far more expensive than the Protestant system, but also support the Protestant system itself, which they abhor as anti-Christian. The ecclesiastical system of Ireland has been an effectual barrier, if there were no other, against the spread of Protestantism in that country. The kingdom of Christ never has been and never will be advanced by the use of carnal weapons; it "is not of this world."

"Whatever may be the ulterior views of the present revolutionary party in Ireland, they stand at present, with reference to this question of church and state at least, upon right ground. They demand the overthrow of the ecclesiastical system, but do not ask the establishment of a Roman Catholic system in its place. They profess to have no faith in establishments, and ask only that the Roman Catholics of Ireland may be freed from the intolerable burden of supporting Protestantism, and allowed to maintain their own pastors and their own worship by their voluntary efforts. Surely this is all right; and, so far as *right* alone is demanded, no consistent Protestant can withstand the claims of Irish Roman Catholics. 'Ireland feels the ancient and long-continued injustice to the heart's core. The Catholic people of Ireland support and maintain a perfect hierarchy in their own church. They support four archbishops, twenty-five bishops, many deans and vicars-general, with more than three thousand parish priests and curates, to administer to the spiritual wants of about seven millions of Christians. Can they, ought they to be content to be compelled to contribute any thing to the support of a hierarchy with which they are not in communion? No! they are not, they cannot, they ought not to be, content while one atom of the present tithe system remains in existence. If tithes be public property—and what else are they?—alleviate the burden on the public, and appropriate the residue to public and national purposes, especially to education. This is common sense and common honesty. We can never settle into contentment with less.' Surely Daniel O'Connell speaks wisely.

# DIEUDONNE DE GOZON.

## A SKETCH FROM THE HISTORY OF THE KNIGHTS OF MALTA (1340).

BY PROFESSOR WALTER.

UNDER the grandmastership of Elie de Villeneuve, in 1340, the island of Malta was infected by an amphibious monster of enormous size. By the descriptions left us, it would appear to have been of the crocodile species, and was remarkable for its fierceness and voracity. Its haunt was a cavern on the borders of a large marsh, at a few miles distant from the city of Rhodes. It was known to devour sheep, goats, and sometimes calves which had strayed into the marsh; and at length a fearful report ran, that he had drowned a young shepherd who was tending his flock on the banks of the stream. When the tidings reached the convent of the knights of Malta, a keen desire was excited, and more especially in the minds of the younger members, to rid the island of such a pest. Two of the bravest of the warrior-cenobites, on different evenings, and unknown to each other, went singly out of the city, in the hope to slay the monster; but neither of them returned again. Afflicted at the loss of these two promising members of the fraternity, and moved by prudential motives, Villeneuve, the grand master, forbade the knights, under pain of degradation, to venture again upon so perilous an attempt.

They all obeyed except one young knight of Province, named Dieudonné de Gozon, who in defiance of the prohibition, and undaunted at the fate of his brother companions, formed a determination to rid the island of so dreadful a pest, or perish in the attempt. This resolution was stimulated by the taunts of the people of Rhodes. He had been seen several times to take a glance of the field of action, in order to devise the best means of success, and his quiet return was ascribed to that prudential feeling, which considers "discretion the better part of valor."

The project of the adventurous knight was deeply laid. He sought and obtained permssion to pay a visit to his native land, under pretext of a visit to his relatives. In the retirement of the castle of Gozon, the residence of his family, he matured his plan, which bespoke the watchful observation of a mind fertile in resources. From a distant view which he had caught of the monster, he had observed that its stomach was unprotected by scales, and upon this fact he grounded his plan for exterminating the monster. He constructed a figure of the animal in wood, carefully imitating its figure and dimensions. This done, he trained a brace of trusty mastiffs to obey his call, and to attack the part of the creature's body which was unprotected by scales, while himself mounted on horseback and clad in armor, and lance in hand, was to aid them in the attack and divert the attention of the monster. Gozon spent several weeks in this exercise, and when he found his dogs equally expert in their manœuvres as himself, he returned to Rhodes.

On the summit of one of the hills by which the marsh was enclosed, which formed the haunt of the monster, was a chapel dedicated to St. Stephen. Hither he caused his dogs and accoutrements to be conveyed by two faithful servants whom he had brought with him from France. Not many days passed before he found an opportunity to steal away from the convent, and repair to the appointed spot. His first care was to enter the chapel, and, prostrate at the foot of the altar, to implore the Divine assistance on the enterprise to which he had devoted himself. He then armed himself, mounted on horseback, and ordered his servants, if he perished in the conflict, to say nothing to any man, but to return quietly to France. But if they perceived that he had killed the monster, or was wounded in the combat, to come down to him. He then calmly descended the mountain with his two faithful dogs, and made directly for the marsh. His dogs were not long in arousing the mon-

ster, who darted upon them with gaping jaws, and eyes darting fire and fury. For a moment the dogs shrunk back from the terrors of the threatening monster. Gozon was determined to keep the creature in play in order to reanimate their courage, and afford them a better opportunity to attack the enemy in his defenceless part. He, therefore, approached near enough to deal it a heavy blow with his lance, but the weapon rebounded from his impenetrable coat of scales. He was preparing to redouble the stroke, when his horse, scared by the frightful hissing of the monster, and overcome by the stifling odour which he emitted, reared an end, and would have been the occasion of his master's destruction, had he not with great presence of mind flung himself off. No sooner had he regained his footing, than he cheered on his faithful dogs, who took courage at seeing their master near them. They sprung forward, and attempted but in vain to reach the monster's throat, who threw himself upon them, and seemed ready to swallow them alive. At sight of this, Gozon again closed in with him, and dealt several weighty but ineffectual blows. The furious animal with a stroke of his tail threw him on the ground, and would infallibly have devoured him, had not his two dogs sprung, as they had been taught, at the monster's stomach which they had tore and mangled with their teeth, without his being able, in spite of all his desperate struggles, to force them to quit their hold. Relieved from his perilous situation, the knight sprung to his feet, draws his sword and thrusts it to the hilt in the vulnerable part. A deluge of blood succeeds the blow, and covers the combatants. Writhing beneath his mortal wound, the monster falls upon the knight, and a second time beats him to the earth and overlays him by its prodigious bulk. At this critical moment, his two servants who had been spectators of the combat, rushed in, and dragged him faint and exhausted from the stifling folds of the expiring monster. He had swooned; they unbound his helmet to admit the air, and after bathing his temples in the water of the stream, were rejoiced to see him unclose his eyes once again. The first spectacle that met their gaze was that of his enemy extended powerless upon the plain, and incapable of further mischief.

No sooner was the fame of his victory and the report of the monster's death proclaimed in the city, than a crowd of people thronged to meet and hail him as their deliverer. His brother knights were not tardy in testifying their joy and admiration of the deed, and conducted the victor in triumph to the palace of the grand master. On the threshold was seen standing Elie de Villeneuve, who, with a stern countenance, waved them back with outstretched arm. At once the acclamations were hushed, and all stood gazing in mute astonishment. After a moment of suspense, the grand master broke silence. "Hast thou forgotten," he exclaimed with a look of indignation—"hast thou forgotten, young man, the command that I, your superior, had pronounced, forbidding any member of the order to venture upon that desperate enterprise? Think ye to escape with impunity, because success has attended your disobedience? No! the infringer of the discipline of the Templars escapes not with impunity. Men at arms, convey him at once to prison." In vain were a hundred knees bent to the earth, in intercession for the culprit. The grand master bade he crowd retire, and hastened to convene at council of the order. When it had met, De Villeneuve addressed the assembly. He dwelt upon the violation of discipline of which they had all been witnesses, and insisted that the order could by no means dispense with inflicting exemplary punishment upon a brother who had so notoriously infringed the laws of obedience. Better that a hundred monsters should ravage the land than that insubordination and revolt should rear their heads among them, and menace the integrity of their institute.

The voice of the council was in accordance with that of the superior of the order, and they remitted to his wise discretion the amount of punishment to be undergone by the offender. The unfortunate knight was summoned from his prison, and placed before them. He stood with downcast look, awaiting, in humble submission, the sentence of his superior. De Villeneuve, after several searching questions, put to test the sincerity of his submission, bade Gozon approach and kneel before him. "Thou knowest, young man," he said in a voice that faltered with emotion—"thou knowest, young man, and none better than thyself, that discipline is the life and soul of our order, and that

nust be preserved inviolate, at every sacri-
e. Now, this, your prompt and unfeigned
bmission is a sacrifice, which has proved to
your fellow knights that if, in a moment
temptation, one of our brotherhood may fall
ray, in another moment he can rise again,
true a son of discipline as before, exempli-
ng that maxim of holy Scripture, that
bedience is better than sacrifice.' Rise up,
eudonné"—and here the grand master's
ice reassumed all its wonted sweetness—
rise up, Dieudonné, and come to this heart!"
Joy, surprise, emotion, and delight, were
en struggling upon every countenance; and
e spontaneous shout burst from the assem-
ed brotherhood, and was echoed by the mul-
ude from without.

Such, in substance, is the tale, as told by
e grave historian of the order, who accom-
nies it, however, with this candid reflection:
I am not prepared to assert that all that is
ld us of the monstrous bulk of the crocodile
Rhodes is strictly conformable to fact.
ıt," adds Vertot, "what appears certain
om the historians of that time, and even from
scriptions and authentic monuments, is, that
ozon killed a terrible animal, and thereby
quired a great reputation with the people of
hodes, who looked upon him as their de-
rerer."

The head of the slain monster was set up
rer one of the gates of the city, as a monu-
ent of Gozon's prowess. Thevenôt, who
w it there in the early part of the 17th cen-
ry, says that it was larger than a horse, had
g teeth, and a mouth reaching from ear to
ır.

Sir William Gell tells us in his Memoranda
ıat "Sir Walter Scott was extremely curious
oout Rhodes; and, having chosen for his
ortrait subject the chivalrous story of the
aying of the dragon by De Gozon, and the
ratagems and valor with which he conceived
ıd executed his purpose, was quite delighted
hear that I had seen the skeleton of the real
r reported dragon, which yet remains secured
y large iron staples to the vaulted roof of one
f the city gates. Rhodes, from this time, be-
ame an object of great importance and curi-
sity to him."—Lockhart's *Life of Sir Walter*
*cott.*

The celebrated Schiller has made this ro-
ıantic event the subject of an animated poem.
As our readers may find it interesting to compare Schiller's poetical version of the story with the original, we present it in the spirited version of William Peter, Esq., the present British consul in Philadelphia.

## THE BATTLE WITH THE DRAGON.

Behold! obedience is better than sacrifice.—1 *Sam.* xv, 21.

What's all the rout?—What means this crowd
Hallooing through the streets so loud?
Is Rhodes on fire?—And see yon knight,
High on his horse, amidst the throng;
And after him—Heavens, what a sight!—
That monster which they drag along:
It seems a Dragon by its size,
Its crocodile jaws and its basilisk eyes.

Now on the beast, in wild amaze,
And now upon the knight they gaze;
And hark! a thousand voices bawl:
"This, the Dragon—come and view it,
That ate up our herds and herdsmen all.
And this is the valiant youth that slew it!
Many have gone on the monster's track,
But never before did one come back."

And now the glad procession flies
On to St. John's dim-cloistered aisles,
Where, with their Prince, in grave debate,
The brethren of the order wait;
When, stepping forth before the rest,
The hero thus his chief addressed:—
"Lo, there he lies, slain by my hand,
The Dragon that laid waste the land;
The roads are free, o'er plains and rocks
The shepherds now may drive their flocks;
And joyful, in this long-left fane
The pilgrim's voice be heard again."

He paused.—"And hast thou then to learn
(Exclaims the chief with visage stern)
How prized soe'er the warrior's art,
The Christian has a nobler part?
Thy courage has been shown in fight,
And courage well becomes a knight;
But what the first of duties, say,
To those, who arm, in Christ's array?"
"Obedience, Sire!"—the youth replies,
With dignity and mixed surprise—
"Obedience, of all tests on earth,
The best to prove a Christian's worth."

"And this the first of duties, thou
(Resumes the chief,) hast set at naught;
Hast spurned our law, forgot thy vow,
And the forbidden battle fought!"—
"Hear, ere you judge"—with steadfast soul

Pursues the youth—"first hear the whole.
'Gainst law I sought not to offend,
But to fulfil law's noblest end.
Not with rash arm the sword I drew,
Not without thought and caution due,
And means that best might overthrow
The force and fury of the foe.

"Five heroes, victims of their zeal,
Had perished for the public weal,
When forth the unwelcome mandate flew
That none the combat should renew.
Yet still, by edict unrepressed,
Still burned the fever of my breast;
E'en in the visions of the night,
I gasped, I languished for the fight;
But when the bloodied morn arose
With tidings of fresh deaths and woes,
A fiercer anguish seized my soul,
My rage no longer knew control;
And straight I vowed my chance to try,
And triumph in the cause, or die.

"—What decks the youth? what crowns the man?
('Twas thus my self reflections ran)
What were the deeds achieved of old
By those of whom our bards have told,
Whom heathen blindness, in its love
Hath raised to rank of Gods above?
Earth's deadliest monsters they defied,
Quelled the fierce lion in his pride,
The Minotaur's first strength subdued,
Crushed the dire Hydra's venomed brood;
And periled life and limb to save
Poor mortals from a cruel grave.

"Is, then, the Saracen alone
Deemed worthy of a Christian arm?
Is there, save from the Moslem throne,
No danger, no alarm?
A true-born knight should strive to free
This land from every misery,
Should shrink before no living foe.
Thus meditating day by day,
I took my solitary way,
Explored each mountain-nook and glen,
In search to find the monster's den,
Till chance, at length, my efforts crowned,
And joyful, I exclaimed—'tis found!

'Tis known how, with our chief's consent,
On voyage to my home I went.
There, scarcely had I touched the strand,
Where, aided by an artist's hand,
An image of the beast I planned;
In size, in form, in feature rife,
It looked a dragon to the life.
On his short legs, in towery strength
High-piled, reposed his body's length;
His brawny back, his deep-ribbed waist
A shirt of triple-mail embraced.

Far stretched his neck, and vast and dire
Yawned like hell's gates, his jaws of fire;
Fierce, from his throat of darkness sprung
The forked terrors of his tongue;
His teeth thick-set in grim array,
Grinned gauntly, gnashing for their prey,
His keen small eyes flashed lightnings round,
His tail, in serpent volumes rolled,
Now waved aloft, now swept the ground,
As man and horse it would infold.

Such was the beast that I essayed,
In all its ghastly forms arrayed;
Half crocodile it seemed, half snake,
Foul offspring of the Stygian lake.—
This done, two noble dogs I found,
For courage, as for strength, renowned,
Trained to the battle and the chase,
The terrors of the Urus race;
These I let loose upon the foe,
Stirred up their ardor for the fight,
Taught them with doubled rage to glow,
And where, with surest wound to bite.

"There, where no scales appear, but hair
Thin scattered leaves the stomach bare—
I taught them *there* their fangs to try,
And fasten furious on their prey.
Myself, I press an Arab steed,
Of finest form and noblest breed,
Sooth with soft hand his rising fear,
Or urge with spur his sharp career,
Aiming my lance with force so true
As 't were to pierce the figure through.

"Though my horse reared, and champed the rein
And my dogs shrunk in wild affright,
I did not from the task abstain
Till they were hardened to the sight.
Thus, day by day, I trained them on,
Till now the third new moon had shone;
Then, all prepared, with rising gale
For Rhodes I spread the eager sail,
And soon—'tis now three mornings past—
Safe anchor in this haven cast;
When landing, without halt or rest
An instant, to the work I pressed.

"For, to stir higher my bosom's flame,
Fresh tidings of disaster came,
A herdsman who had sought the moor,
Was found all mangled in his gore,
So, taking counsel from the heart,
I straight resolved me on my part;

ılled out my bounding dogs, in speed
estrode once more my fiery steed;
nd then with heedful pace and slow,
oved calmly forth to meet my foe.

Thou know'st the Chapel of the Rock—
A master-spirit raised the pile)
ast moored against the tempest's shock,
nd glancing far o'er sea and isle.
hough poor in outward look, and plain,
miracle its walls contain,—
he mother with her babe divine,—
was a monarch decked the shrine.
hrice thirty steps, midst crag and thorn,
he pilgrim climbs outspent and worn;
ut when the dizzy height he gains,
'hat sweet refreshment for his pains!
'hat bliss, beyond all earth's reward,
he presence of his Saviour Lord!

Deep, 'neath the cliff's o'er-browing height,
cavern lies, half-closed in night,
heered by no sun's refreshing beam,
nd dripping with the fen's dark stream.
here housed the monster; night and day
urking, he watched the coming prey,
rovoking around, like the Dragon of hell,
'en at the foot of God's own cell.
fe seized poor pilgrims on their road,
nd bore them away to his grim abode.

The rough ascent in safety trod,
irst—ere the combat I begin—
kneel before the infant God,
ontrite in heart for by-past sin;
'hen, with the sun's returning height,
ird on my armor for the fight,
escend into the bordering plain,
eave parting orders with my train,
nd lightly rantling on my steed,
nd with no witness of the deed,
nd breathing still to heaven a prayer,
love onward to the monster's lair.

Scarce had I crossed into the vale,
Vhen loud and quick my dogs gave tongue,
nd snorting, snuffing up the gale,
Iy horse in backward circles swung;
'or, coiled up in the sun's warm ray,
efore his lair the serpent lay.
wift rushed my hounds to the attack,
ut swifter still came cowering back,
s from his yawning jaws so foul
'he beast sent forth his jackal howl.

But soon their fainting hearts I cheer,
nd fierce they fasten on the foe,
Vhilst, with redoubled arm, my spear
Full at his bounding sides I throw;—
Yet powerless as a reed it flew;
And ere the stroke I could renew,
Confounded, aghast, at his towering size,
At his poisonous breath and his flaming eyes,
My horse he plunged and reared outright,
And every hope seemed to vanish quite.

"Down-springing from his back amain,
With lightning-speed my sword I drew;
But thrust and stroke alike were vain
To pierce his rocky harness through.
And now, with tail swift-swinging round,
The beast had swept me to the ground;
Already at his feet I lay,
His jaws already grasped their prey,
When my brave dogs, to madness stung,
Fierce on the monster's belly sprung;
He starts, and writhing at the bite,
Yelled wild with anguish and affright.

"And swift, ere he could disengage
His body from their burning rage,
All breathless from the ground I start,
Spy out his bosom's barest part,
And stake my vengeance in his heart.
Up to the hilt I drive the blade;
His blood stream black'ning on the glade,
Down rolls the giant-mass, while I
Half-buried in its ruin lie.
I know no more; all sense had fled;
But when, at length, I raised my head,
I found my servants hanging o'er me,
And the dead Dragon stretched before me."

He ceased. Applauses long suppressed
Burst wildly forth from every breast.
Mixt shouts of triumph, rapture, wonder
Roll echoing through the aisles like thunder.
And first the brethren, praying round,
Insist at once he shall be crowned;
The crown, in pageant state the while
Would bear their hero through the isle;
"Peace! peace!" the indignant master cries.
Then fixing on the youth his eyes,

Thus speaks:—"Thou hast slain with valiant hand
The Dragon that laid waste the land;
Thou stand'st a demigod below,
But not the less thine order's foe;
For, dire as was the serpent-pest,
A direr harbors in thy breast,
A worm which deeper, deadlier stings,
Which fiercer wrath and anguish brings;
And that a proud rebellious soul,
A spirit spurning all control,
To reason, law, and duty blind—
'Tis *that* which desolates mankind.

"Courage the Mamaluke displays:
Obedience is the Christian's praise.
For, where the Lord of earth and skies
Walked humbly in a servant's guise,
There first, e'en on that blessed land
Arose our Order's holy band,
Earth strictest duties to fulfil,
And learn subjection to the will.
'Twas vain ambition urged thee on;—
Away, then, from my sight—begone!
For he, who Christ's dear cross would bear,
Must not disdain his yoke to wear."

Ill could the people such rebuke,
Such sentence on their hero brook;
Loud rings the roof with their uproar:
The brethren too for grace implore;
All, but the youth: still firm, though lowly,
He bows him to the stern command,
Doffs from his breast each ensign holy,
And, kissing his reprover's hand,
Withdraws. With lingering eyes his track
The chief pursues,—then calls him back,
And cries;—"Embrace me, my dear son!
Thy hardest battle now is won.
Here, take the cross; 'tis due to thee,
As prize of thy humility—
Humility o'er SELF victorious,
Of all earth's triumphs the most glorious!"

At parting, we must not forget to remind the reader that Dieudonné de Gozon, the hero of our story, was, on the death of Villeneuve in 1346, elected Grand Master of the Order of which he ranks as one of the most distinguished ornaments.

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# LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Concluded from page 529.

## CHAPTER XVI.

WE longed to reach Madrid. We immediately resumed our journey, and when scarcely arrived at M——, learned the death of the duke of Medina, who had left this inheritance to Edmund of Rosline, under the guardianship of Matilda and Henry. We spent two months at Madrid, after which we proposed to Henry to visit some other cities of Spain before leaving the country. We proceeded first to B——, where the bishop received us with all possible cordiality and affection. We saw Oswald, who lived at the seminary, in the practice of every virtue. From thence we repaired to Bayonne, where Lorenzo visited the galleys. Two of his old companions were still there; the others having been removed. They shed tears of joy on seeing him. He ameliorated their condition, as much as was in his power. We accompanied Lorenzo to Silva's tomb, where he remained a long time in prayer: it was a simple monument, a marble slab and cross, bearing the following inscription: "*Here, awaiting the resurrection, lies Don Silva, the friend and brother of the unfortunate. R. I. P.*" Lorenzo having concluded his prayer, arose, and we followed for some time in profound silence, which the remembrance of his friend forbade him to interrupt. He then entered the church with us, and there also he prayed a long time, shedding an abundance of tears.

I had become acquainted with Lorenzo at T——, not far from Bayonne. My stay in this latter place recalled many interesting circumstances of my life. The recollection of the marquis brought tears to my eyes. I related to Matilda and Henry our first interview with Arthur's brother. Lorenzo again visited, before our departure, the companions of his captivity, and experienced an enjoyment worthy of his virtuous soul, in the expression of their attachment, and the memory they had retained of him. We left for O——, where we remained some days, and then prepared to return to our own country.

Arrived in England, our first visit was to Lord Howard, duke of Norfolk, the generous friend and defender of Mary Stuart. He detained us at Dove-Hill, his country-seat, which

ıd a long time been the rendezvous of the ırtisans of the queen. We were enjoying in ıis retreat a delightful peace and tranquillity, hen new troubles came to assail us. Lo- nzo fell into a state of debility, which seriously armed us. He could not sleep, and ate ırely enough to sustain life. A habitual aleness had replaced the brilliancy of his com- lexion; and the rose of health no longer oomed upon his cheek. His usually calm xpression partook now of languor; he appeared understand his state better than we did, and emed to think of nothing but preparing for eath, by redoubling his fervor, and by the con- nued exercise of every virtue. He soon be- ame the idol of the duke of Norfolk's family. 'he mother of the duke, to whom I revealed ıe secret of his name and sufferings, loved him ı an especial manner. One might have passed ours with Lorenzo without suspecting his lindness. His animated and varied manner onfirmed the impression first made. He ıised his eyes towards those to whom he ad- ressed himself, frequently elevating them to eaven, and inclined them again towards the arth when he collected his thoughts. His eyes ad, moreover, preserved that feeling expression vhich comes from the soul, and the liveliness f his imagination rendered surrounding objects o present to his mind, that there was nothing n his looks undecided and vague. He rarely losed his eyes, except when some one read to im, and while he was at prayers.

We spent some weeks in entire solitude at Dove Hill. The already small number of the ueen's friends diminished daily; and since she vas a captive at Fotheringay, under the power f the queen of England, her defenders looked ıpon all their hopes as vanished. Leicester, vho called himself of this number, soon be- ame a base courtesan of Elizabeth, to whom ıe gave all the offers of service, which he had ormerly made to her illustrious captive.

It was in this solitude that I enjoyed the ad- antage of Lorenzo's society. His weakness isibly increased, and he could not conceal the oy it caused him. He was so affectionate and ind to me, and took so sensible a pleasure in trengthening my faith, that I had more than he others an opportunity of studying the vir- ues of Lorenzo whom grace had so richly en- lowed. The duke of Norfolk honored him with particular esteem. We had informed him of Lorenzo's birth, at the suggestion of the lat- ter; and he often said to me: "Since my ac- quaintance with your friend, I know better how to support my troubles. I am more faithful to God, and have greater power over myself."

I made the same remark in relation to Henry Walsingham, observing the progress he had made in piety, since his intimate friend- ship with Lorenzo. This was particularly ap- parent when I compared his resignation on learning the death of the marquis of Rosline, with the violent despair he had manifested at the sudden illness of his child. For myself, I felt each day happier, calmer, more disen- gaged from the things of this world, and stronger in eternal hopes. One evening, after we had retired to our room, Lorenzo asked me to read the fifteenth chapter of the third book of the Following of Christ. When I had fin- ished, taking my hand, he said: "Sidney, if I had less confidence in the Divine Goodness which watches over you, I would be very un- easy for your future life. It is probable that you will one day receive intelligence of Lord Seymour, perhaps of many other members of your family, and you will then find yourself in the midst of relations, all Protestants."

Leaning my head upon his hand, and rising with some agitation, "Hidalla," said I, "let me open my heart to you. For some time I have been troubled with the fears you have just expressed. I have weighed the greatness of the danger, with my weakness, and all that I owe to the grace which has saved me. It seems to me that I have found a resource, an asylum, a refuge, sheltered from the temp- tation of the ties of blood and nature. There are religious orders in Italy, France, and Spain; and I have already maturely reflected on the happiness of those who, blessed with this vocation, have the wisdom to respond to it."

Lorenzo was a moment thoughtful.

"The grace of such an attraction," said he, "has nothing to surprise me after all that has preceded it; and I have often remarked that those privileged souls whom Providence snatches from heresy, are at the same time called to a higher perfection. I," he added, with deep feeling, "had formed the design of retiring from the world to one of those happy solitudes, which religion presents to those who dread the tumult of the stormy sea of life, when he, whom I desired to serve, disposed

otherwise, by calling me to Henry's aid. I believe that in this I have lost nothing for heaven, since God would, in this manner, receive the sacrifice, which I had made of my family, the world and liberty. If I cannot sing his praises day and night in a monastery, my heart can bless the Almighty every moment of my life; and the mercies he has lavished on me, give me hope that my sacrifice has been accepted."

Lorenzo leaned his head upon his hands, and appeared unconscious of what surrounded him. Then rising, and turning from me, to conceal his tears: "Your soul," said he with animation, "is capable of knowing all the delights of the love of God!" After pausing awhile, he resumed, "but you are still so young, my beloved Sidney, that I pray you to reflect long, and to prepare yourself by the exact performance of your duties (which are, at present, confined to a narrow circle), for that angelical and interior life."—"I have wished for a long time," said I, "to unfold my mind to you"—"and what restrained you?" I blushed: "the fear that, once informed of my dispositions, you would have required me to be too soon separated from you."

In saying this the tears flowed from my eyes, and he pressed me in his arms; "if you were some years older," said he, "I should, perhaps, have desired, before leaving this world, to see you fixed in some permanent state; but I would not press you."

As the thought of this near and inevitable separation made me weep, Lorenzo spoke words of peace and consolation; but, as I observed by his countenance that he was suffering much more than usual, my sadness increased, and I conjured him for the love of God, and in pity to me, to try to take a little repose. He endeavored to smile, and promised me to take more care of his health. I withdrew to my room, but could not close my eyes. Lorenzo, whose sufferings continued, prayed through the night, in a low voice, but with so much fervor, that I distinguished, in part, what he said. He offered to God, the entire sacrifice of his life; and I, to whom his life was so dear, supplicated with tears, his relief and restoration. It was difficult to know the nature of his sufferings; he never complained; and when his extreme weakness betrayed him, he had still a thousand reasons to quiet his fears.

## CHAPTER XVII.

After some weeks' stay at Dove Hill, we bade adieu to the duke of Norfolk, whom we were never to see again. He shared the common fate of queen Mary's friends; the prison, the scaffold, and death. We repaired to Rosline castle, where we awaited the duchess of Salisbury, and the rest of the family. We preferred this spot, because the north of Scotland was but little disturbed by political movements. But a few days after our arrival, Lorenzo took me aside, with Henry.—"I feel, my dear friends," said he, "that the moment of our separation approaches"—"I am very unhappy," I exclaimed; "I would give a thousand lives to preserve yours, Lorenzo, and must it be—?" "God wishes you still to remain upon the earth, my dear Sidney; and you should prefer the will of heaven to your own. Pray with me, that God will grant me the favor of soon rejoining my brother Arthur. And you, Henry, watch over Sidney, when he shall have but you alone."—"That will not be necessary," I exclaimed, with strong emotion, "for I shall not survive you, and all the powers of heaven and earth ——" "Moderate the strength of an affection altogether human," said Lorenzo, firmly placing his hand upon my mouth, "and," he added whispering, "see what excellent dispositions for the project of the other day." I blushed, my tears flowed abundantly, and I had no strength to reply.—"Profit," resumed Lorenzo, "by the great examples which Divine Goodness has provided for you. Imitate Henry, Matilda"—"And render yourself worthy of Hidalla," added Henry.

Before separating, Lorenzo entreated us not to speak to the duchess of Salisbury concerning Oswald. "She is already sufficiently unhappy," said he, "Oswald's narrative would recall the greatest of her afflictions." Tears glistened in Lorenzo's eyes, who turned away to conceal them, and quickly spoke of other things. Meanwhile the mourning which the death of the marquis of Rosline caused at the castle and in the village, produced a great excitement among us all, and made a strong impression on the duchess. She recalled to memory her two husbands, and Hidalla, her

ı. Her conscience reproached her with not ving loved the latter as she ought. This nt of maternal affection was a recollection l of bitterness, which the death of Arthur ıdered still more poignant.

One evening, when the duchess appeared ore sad than usual, she suddenly exclaimed, vering her face with her hands,—"I have longer a son!—Arthur, Hidalla!"—"But," bserved, "there is no certainty of Hidalla's ath."—"Ah, do not flatter me; for five ars he has given us no evidence of exist- ce, unhappy child of a too guilty mo- er.—Arthur, I can at least hope, enjoys a ppier life; but my Hidalla, without a guide, ithout a stay, neglected by the authors of his ys—ah who, in his last moments, has sup- orted, has consoled him?—I have never own myself a mother to him, and I only ear that name, to lament him to the end of y life. His brother wrote to him, and owed that he, at least, remembered him, hilst I alone forgot him."

My feelings urged me to tell her all. Lo- nzo, perceiving it, seized my hand, and hispered—"Respect my secret; what will sult from your indiscretion? A short mo- ent of enjoyment, soon to be followed by new grets, and a separation more harrowing still."

The duchess wept bitterly.—"Never," con- nued she, "can the memory of Hidalla prove consolation to me. It seems to me, that I nceasingly hear him call me a barbarous and nnatural mother."

Lorenzo, falling on his knees beside her, bathed is hands in his tears.—"Your son," said he, n broken accents, "loved you; he respected ou; and firmly attached to the Catholic faith, vhich he had the happiness to embrace, he emained faithful to it. You will meet him n eternal life, where all whom you love shall e restored to you."—"Angel of peace," said he duchess, "what soothing comfort you our into my heart."—Perceiving a death-like allor overspreading Lorenzo's face, I hast- ned to his aid. The recollection of the mo- ment when Arthur recognized his brother, oc- curred to me.—"No, madam," I exclaimed, "all the respect which I owe to Lorenzo's confidence is not capable of arresting me; and I believe that the grief you will experi- ence in seeing the condition in which your son is restored to you, cannot equal the con- solation of embracing him, and brightening his last moments by the cares of maternal tenderness! Yes, the angel before your eyes, is no other than your son Hidalla, whom self- denying maxims of religion, and a true disen- gagement from the world, have induced to re- main unknown in his own family."

The duchess, in emotions that cannot be described, embraced Lorenzo, who was insen- sible. I entreated her not yet to reveal my indiscretion to Lorenzo, whom she continued to load with caresses. Having recovered, he asked who was with him. I replied, that I was, making a sign to the duchess to be silent. "Why," I continued, "do you persist, dear Lorenzo, in refusing to a disconsolate mother, the last comfort she can hope for in this world?"—"Ah! in pity, Sidney, regard my weakness; shake not my resolution; it is the last perhaps, and the greatest of my sacrifices." Then, taking my hand, "I have often regretted before God," he continued, "the obscurity and abandonment in which I lived at Bayonne, and at T——. Here, known to you, Henry and Matilda, I am cherished and tended with the most delicate affection. Is this, Sidney, that life of abjection, and renouncement, which I promised God to embrace? See here the last and only occasion that remained to me, to prove my love to Him who has heaped so many graces upon me; allow me, then, to offer Him this privation, which costs me so much. I will be with my mother, I shall serve her, and offer her all the consolation of religion; but she shall not call me her son; I will not render myself the object of her ten- derness; Lorenzo does not merit this favor; he will die as he has lived, unknown and ob- scure; but never so much so as he would have desired."

Seeing him exceedingly weak, I induced him to partake of some nourishment, and to repose a little. I gave him a cup of milk; this was all he had been able to take for nearly two months; I then led him to his room. He seated himself on the edge of his bed and be- gan to pray. He requested me to leave him alone. I returned to the parlor, where I found Henry, Caroline, Matilda and the children. I concealed from them nothing of what had just passed; and the joy of the duchess and Caroline seemed to divert their grief. Mr. Billingham, however, strongly recommended

me not to let Lorenzo know that I had divulged his secret; Mr. B. knew, better than we, his virtuous soul. He knew all that it had required to dissuade Lorenzo from returning to a state more isolated, and more painful to nature. Mr. B. suggested that he might withdraw himself secretly, and remain for ever concealed from our knowledge, if he should learn that his mother knew him. We promised to act according to Mr. Billingham's wishes. On retiring, I carried a little milk to Lorenzo, who was still praying. The duchess, who had accompanied me, seated herself in an arm-chair, keeping her eyes fixed upon her son, and seeming unable to withdraw them. She took a little tea with me, and remained conversing a long time. Lorenzo was calm and friendly as usual.

Some days passed peaceably. The duchess was so happy in the presence of her son, that she submitted to all that we desired for Hidalla's sake. I related to her his whole history, without, however, compromising Lord Walsingham. She comforted herself for his loss of sight, by the satisfaction of being able to be always with him; often even when he wished to be alone, her presence not being discovered. As she had always manifested towards him a particular affection, she formed each day new pretexts to give expression to her tenderness, and to lavish upon him every attention.

One evening, Lorenzo, believing himself alone with me, spoke of his mother with evident emotion; of her Christian virtues, and her care of him, doubtless for the love of God.—"She cannot," he added, "have other motives for interesting herself in a poor galley slave, whom her son, Arthur has freed; for I have not concealed this circumstance from her."—"O Hidalla!" I exclaimed, "is it not one and the same thing, to know you and to love you; and, moreover, nature never loses her rights, although veiled in ignorance. A thousand times," I continued, in order to try him, "a thousand times have I been tempted to unravel this mystery, to which you attach so much importance; and procure you the gratification of calling the duchess by the sweet name of mother."

"Cease, Sidney," said Lorenzo, with unusual gravity, "the secret of a friend is inviolable; and, besides, if you were capable of abusing my confidence, I know my duty, rather what my engagements to God impo upon me. I know how to escape from m own weakness; think that I forbid you!"

Then suddenly pausing, and falling at m feet—"Lorenzo has no power to forbid," resumed, with a touching sweetness, "he your slave, the Marquis of Rosline gave hi to you. But this slave, whom you have ra somed, entreats, conjures you not to make hi regret his former captivity, by an indiscretio which will destroy all the happiness he e joys."—"Great God!" I exclaimed, endeavo ing to raise him, "you, Hidalla, my frien my guide, you who are every thing to Sidne Ah! it is well for me to submit my enti will to the slightest intimation of yours." pressed him to my heart.—"I love my d pendence," said he, smiling; "it is all m delight. I suppose still, that this remnant sacrifice is agreeable to God."

He did not suppose that his mother ha been witness of this interview, and he co cluded by entreating me not to insist any mo upon this point, declaring with great emotio that, in the present state of his health, it pro duced an inward struggle, which he was no in a condition to bear. These last words ha the effect he desired, and from that time forbore all allusion to so delicate a subject.

We passed holy week at Rosline castle, i the most profound recollection. Never can describe the impression, which the sacred cere monies of that solemn time made upon me the distribution of palms, the tenebræ, th adoration of holy Thursday, and the venera tion of the cross. My soul expanded to thes new sensations, and our holy and divine reli gion there established its empire on immova ble foundations. The residents about the cas tle were not infected with religious error Arthur's father had been the first of his name to renounce the Catholic faith. The conversion and death of Arthur, joined to the virtues of the duchess, had soon repaired the evil occasioned by the apostacy of Arthur's father. I observed among the people, a pure and solid faith, and a practice conformable to their belief. I blessed heaven for it, and, with Lorenzo, prayed for the preservation of this precious faith in our unhappy country, the southern portion of which began to witness the progress of heresy.

CHAPTER XVIII.

MEANWHILE the condition of Lorenzo became every day more alarming. His suffering was continual, and often so excessive that the alteration of his voice betrayed it, notwithstanding all his efforts to conceal his pain. Yet there was nothing capable of interrupting his assiduity in prayer, his perfect union with God, and his unalterable mildness. The celestial joy which irradiated his countenance, increased in proportion as his physical strength forsook him. The interior of Rosline castle, notwithstanding all the trials which Heaven had sent, presented an aspect of happiness, unclouded as it can be on earth. And this peace was so much the more solid, because, based upon the hopes of eternity, on the love and practice of duty, on the delights of a union formed by Christian charity, it far removed ennui, and all the vicissitudes inseparable from the dearest friendships of which religion is not the bond. We lived to ourselves. No stranger was invited to the castle, and no one came to disturb the friends of the queen, in an abode from which mourning and solitude had banished all exterior joy. We were but the happier for it; and often, to recreate the amiable children of our friends, we took part in plays suited to their age, which Lorenzo enlivened by the most attractive gaiety, and at which Mr. Billingham, and Mr. Kennelly, (chaplain of the castle) were present. The duchess' apartment was ordinarily the place of reunion for all the family, and we even for some time (Lorenzo not having strength to descend to the dining room) dined in this room, which was near Lorenzo's. Mr. Billingham also joined us, while Mr. Kennelly remained below with the rest of the family. The duchess, kindly to all, had thus regulated it, in order that the children might not be deprived of the presence of their parents, and not to restrain the somewhat noisy gaiety natural at their age, which might have incommoded Lorenzo. In this way, we only saw Henry, Caroline, or Matilda, after Mr. Kennelly's mass, which he celebrated at seven o'clock, before the children arose, and we joined them again in the evening when the children were asleep. Then we all assembled for prayer, in Lorenzo's room, where we remained until about ten o'clock. It often happened that Lorenzo did not assist at Mr. Kennelly's mass, because his long wakefulness during the night made it necessary for him to sleep towards morning, but he always heard the mass of Mr. Billingham about half past nine o'clock, at which he frequently communicated.

During the time we passed together alone, he conversed with me about my future design; for I had not concealed from the duchess what personally regarded me. Lorenzo spoke freely of his approaching felicity. "The loss of our dearest friends," said he, "is a real happiness and advantage. In proportion to the extent of our love, so is the greatness of the blessing. When these earthly chains are broken, the soul, with less difficulty, elevates itself to God. Is it not evident, Sidney, that he who dies in the midst of his family must arm himself with great courage, and experience heart-rending grief in the separation from those he loves; whilst the man who has lost all, who has seen the objects of his dearest affections fly before him, and precede him to eternal regions, has no longer any sacrifice to make or separation to dread? He would hasten, on the contrary, by his ardent desires, the moment which is to reunite him for ever to those whom in this world he so tenderly loved, and to remove him from a dwelling-place which, since they left it, has been but a vast solitude to him! Thus, madam," added Lorenzo, addressing the duchess, "the thought of rejoining your children will gladden your last hour, and remove the bitterness of that final moment."

"Not one son remains to close my eyes," said the duchess in a mournful tone.

"They have blessed you; they owe to your prayers and virtue the happiness they enjoy; and they will receive you in that bright abode where nothing shall ever separate you. You, my dear Sidney, will long have renounced the world before it abandons you, Remember, in your happy solitude, to pray for me."

"Yes," I eagerly replied, "I shall lament you all my life, and I shall become strengthened by the remembrance of your virtues. I feel that I shall console myself for your absence only in thinking of you before God."

Lorenzo pressed my hand with an emotion which he vainly endeavored to conceal. A few days after, he became so weak that he could not leave his room. Mr. Billingham, who regarded him with the affection of a pa-

rent, came to see him. He was stretched upon his bed, in a state of extreme debility.

"I shall not have the happiness of hearing mass to-day, my father," said he sadly, yet with resignation. "I am not worthy of it; but I pray you, if I continue in the same state to-morrow, to grant me the last favors which God reserves for his children in this world."

Mr. Billingham took his burning hand, and, giving him his blessing, "To-day, if you wish it," said he, "I will offer the holy sacrifice in your room."

A heavenly joy beamed upon Lorenzo's face, and caused his paleness for a moment to disappear. Mr. Billingham made arrangements for the celebration of mass. We all assisted at it, and Lorenzo received communion with a fervor which shone upon his countenance. He afterwards asked Mr. Billingham to administer the blessed sacrament to him the next day, and to give him also extreme unction, with all the accustomed prayers, desiring to receive these august sacraments in the full possession of his faculties. We passed the whole day near him. Henry and Matilda never left his room, except during the short intervals when he appeared to sleep. Caroline and her mother did not for a single instant leave him. It was the month of October, and the cold was very great. There were moments when Lorenzo visibly suffered from the rigor of the season, although there was fire in his room. He still wished to pray, kneeling; but, finding himself unable, he remained in bed, with clasped hands, and spent more than an hour absorbed in prayer. He then requested Henry and Caroline to bring their children to him; and, taking in his arms little Silva, his god-son, he blessed him and his sister Mary. Matilda's son, who knew him better, said that he prayed often for his recovery. Lorenzo smiled. "I pray also for you," he said, "that you may be a happiness to your mother. Pray frequently for the soul of your uncle Hidalla; he has great need of prayers." Edmund assured him that his mother recommended him to do so daily. The children having left him, he conversed some time longer with us, after which we said together the evening prayers. He passed a tranquil night; his union with God was continual; the fervor of his soul illuminated his face with an extraordinary brilliancy. Towards midnight the physician gave him a spoonful of a very powerful elixir but, instead of the desired effect, Lorenzo wa seized with violent convulsions, which wer followed by long fits of fainting. When h came to himself, he exclaimed, "Where an I?" Then, laying his hands on his forehead he observed a deep silence. He afterward asked what had happened. He appeared s affected, that I entreated him to compose himself. "I am not troubled," said he, "but I do not merit my happiness; and, however short it may be, it is too great for Lorenzo."

We sought in vain to interpret his meaning Calling Mr. Billingham, he spoke to him a long time, in a low voice; and the latter pressed him in his arms. Lorenzo then asked for the duchess, who was on her knees, near his bed. "Oh," said he, "I pray you to rise. Come for a moment near me." Then, regarding her with an animated expression, "Ah! I have nothing more to desire upon earth: why so much satisfaction here?" Saying these words, he leaned his face, which was wet with tears, on his mother's hand. The duchess could not restrain hers.

A moment after, casting his eyes towards Matilda, "Angel upon earth!" said he, "afflictions have not changed you; you are still Matilda." I was perfectly amazed at these words, when Mr. Billingham observed, "He sees you; he can look upon all he loves. Heaven grants him this favor in the last moments of his life." I threw myself on my knees, at his side. "Rise, Sidney," said Lorenzo; "come to my arms." He looked earnestly at me, pressed me to his heart, and begged me to respect his secret in regard to the duchess and his sister. Henry and Caroline could not contain themselves for joy; they sent for the children, whom they presented to Lorenzo.

"Oh God," said Henry, "how impenetrable are your designs! I would have given my life to restore to Lorenzo what he has sacrificed for me, were I not to obtain this favor but at the moment of losing him for ever!" "Is it, then, for ever?" I asked. Lorenzo now embraced the children, and, keeping Edmund by him, he observed: "They say that he is the striking image of his father." Having assured him of it, he again embraced the child, calling him Arthur. The physician insisting that he should remain quiet, the

ldren were removed, after he had given m his blessing. The doctor then explained us that the nerves of the eye being only par- zed by the extremely cold application made them, the revolution in his system, caused the elixir which he had taken, had revived action of the nerves, but that he had a very ort time to live.

Lorenzo disposed himself for the reception the last sacraments with angelic fervor, and ceived them towards morning in transports joy, gratitude and love. Some hours after, spoke to me of the vanity of earthly things, d the solidity of eternal joys. "My life," id he, "has passed away as a dream; and I n assure you that the last six years (those ars that have flowed on since my abode at ——, and my interview with Henry) have en the happiest. I have sometimes suffered making the sacrifices which Divine Provi- nce required of me; but the consolation and veetness which succeeded, compensated a undred-fold the loss I submitted to. Happi- ess was not made for this life; and that true eace of heart, which of all blessings is the ost desirable and precious, cannot be founded xcept on eternal hopes, and an entire disen- agement from all that this world can take om us. Ah! my beloved Sidney," he con- nued, "you will one day reach that final our which is about striking for me: remem- er Lorenzo. You will then regard as most recious the least sacrifices you shall have ffered to Jesus Christ. Your only regret will e not to have offered more."

On concluding these words, he kissed his nother's hand, with a celestial smile. I saw nto his heart, and refrained from depriving im of the last sacrifice with which he desired o crown those of his past life. He afterwards egged pardon of us all for the bad example he might have given. The domestics present, and above all good Richard, burst into tears. He embraced us all. Then, addressing the duchess, "Madam," said he, "you have treated me as your son, by your kindness and your charitable attentions: will you now give me your blessing, which shall be a pledge of peace and happiness?"

The duchess, weeping, blessed him. He received her blessing with profound respect. He then said to me: "You, Sidney, have had so much goodness for your poor slave, that I believe it useless to recommend his poor soul to you, that it may soon be delivered from the place of expiation."

To this I was unable to reply.

"Be at rest, my son," said Mr. Bil- lingham to Lorenzo; "you will soon enjoy the God whom you have served with so much love."

"Oh, yes!" he replied, "love effaces a mul- titude of sins."

He then began to pray, and we joined him. He several times pressed the cross to his lips. Then he said to me, in a low voice: "When I shall be no more, take the chain of Arthur's hair, and keep it in memory of my brother and me. You, Henry," said he, in a lower voice, "never forsake my mother or Matilda. As for Sidney, I think that Providence calls him to Spain or Italy; but if it be not so, watch carefully over him."

He continued his prayers until three o'clock. It was Friday, and the hour of the Saviour's death. He desired so earnestly again to pray on his knees, that he eagerly entreated us to aid him. The physician advised us to yield to his wish, since he had no hope of preserving his life. The duchess and I supported him. He remained two or three seconds on his knees, with hands clasped. Then, crossing them on his breast, he pressed to it Arthur's crucifix, which I had taken from my neck, that he might kiss it. He pronounced the sacred names of Jesus and Mary, and leaned his head on his mother's breast.

Mr. Billingham, seeing Lorenzo excessively pale, again gave him his blessing. Some minutes after, he had ceased to live. We hastened to lay him on the bed, supposing him only to have fainted; but my benefactor, he whom I most loved in the world, had abandoned it for ever! It seemed that his death had unfettered my grief, and I gave full vent to its emotions.

Henry reproved me with the tenderest char- ity. "Our friend," said he, "is no longer with us, but we are still within his view. I could not dismiss the conviction which I have of his present happiness, and of the protection he will extend to those whom he called his children. Oh, Sidney! let us prove to him that he still lives in our hearts, by making nature yield to the empire of that faith which he made known to us, and which he strength-

ened in us, by his word and example, even to the last breath of his life."

I pressed Henry's hand, without being able to reply, and fell upon my knees, near the body of Lorenzo. The duchess, Caroline, Mr. Billingham, and myself, remained there, while Henry and Matilda were engaged in the necessary duties consequent upon this painfu bereavement. We could not cease contemplating the sweetness, serenity and angelic beauty of Lorenzo's face, which even death seemed to respect.

Hidalla was interred, under his true name, in the tomb of Arthur's family; but as under the name of Lorenzo he was so well known and loved at Remember Hill, Henry erected a small marble monument in the village church, with the following simple inscription:

"Repose in peace, good Lorenzo;"

for the peasants never spoke of him without adding this epithet to a name which they so much cherished.

I decided, at the earnest request of the duchess, to pass the winter at Rosline castle; but before it had passed, towards the festival of Christmas, her longing sighs were heard; Heaven reunited her to all whom she had lost. Nothing now retarded my design. Henry, Caroline, and Matilda, were resolved not to separate from each other. I left them settled at Rosline castle, with Mr. Billingham and Mr. Kennelly; the latter, under the direction of Mr. B., whom he loved as a father, aided Henry in the education of Silva and Edmund. Richard remained constantly in their service. I bade an affectionate farewell to those kind and virtuous friends, whom I was no more to see in this world, and bent my way towards Spain. I intended to enter the convent of St. Francis, at Bayonne. Lorenzo had oft spoken of it; a brother of Don Silva was o of the religious. I visited, before repairi thither, the tomb of Don Silva; prayed the fervently, and shed abundant tears in thinki of him whose memory was there preserv and of the friend who had rejoined him in abode of which I was unworthy.

I was received at the convent of St. Fran with the cordiality, benevolence, and perf charity, which distinguish the true children Jesus Christ—that charity which exalts all t other virtues, and the practice of which is t ornament of this order. I took the name Hida of the Cross. An entire disengagemer and the pure peace and happiness which a the fruits of it, have dwelt in my heart sin my abode in this holy place.

Your visit, Lord Seymour, has reminde me that there is still a world less happy tha that which we inhabit—a world where trouble desires, and passions, yet exercise their em pire; but your presence, at the same time, ha given me a new proof of the goodness of Divi Providence, who never rejects, but hears soo or late the humble prayers of his childre since you have opened your eyes to truth; an the hope of your salvation dries the tears whic I have often shed, in the presence of Go alone, for the future fate of him who held th place of a father to me in the first years of my lif

God is all power, goodness, and love: h has proved it in every age, and will continu to manifest it to the end.

He offers again a striking proof of it in hi mercies towards the most unworthy of his chil dren, and of your friends.

Sidney:

At present, Hida of the Cross

# THE GUARDIAN ANGELS.

OCTOBER 2D.

)AY after day the church proposes to our admiration and gratitude the munificent unty of the Almighty, in the triumphs and compence of his saints, whose eminent rtue was the effect of his grace, whose tranendent happiness is a continual encouragent to walk in their footsteps, and whose lutary intercession is the source of manifold essings to man. But among the bright irits that surround the throne of God, there e those who have a particular claim to our eneration, who have been deputed to watch er us, and whose vigilant attention to all our ants furnishes a special subject of thanksving to a kind and beneficent Providence. he words which the Lord addressed to the raelites of old may be applied to each one of s. "Behold! I will send my angel, who hall go before thee, and keep thee in thy ourney, and bring thee into the place that I ave prepared. Take notice of him, and hear is voice, and do not think him one to be conemned; for he will not forgive when thou ast sinned, and my name is in him. But if ou wilt hear his voice, and do all that I peak, I will be an enemy to thy enemies, and vill afflict them that afflict thee."—*Exod.* xxiii.

Religion teaches us that, from the cradle to he grave, a heavenly spirit is ever at the side f the Christian; that, in every circumstance f life, a celestial envoy is in attendance, desatched from the throne of the Almighty, upon he special mission of defending him from every dverse power, and animating him in the career o happiness. That it has pleased the Almighty to establish this order of things, we earn from the express testimony of the holy Scripture, which has transmitted to us a remarkable sentence of our divine Saviour in reference to this point, as well as the belief which prevailed among the primitive Christians on the same subject. "Take heed," says our Lord, "that you despise not one of these little ones; for I say to you that their angels in heaven always see the face of my Father." Do we, then, see a child before us, the image of that humble simplicity which the Gospel inculcates? There does the eye of faith behold an angel of God bending over his interesting charge, with a solicitude and affection which are unknown even to the maternal heart; there do we discover the watchful Raphael, entering upon the journey of life with his youthful ward, and accompanying him through all the vicissitudes of his progress to maturer years, shielding him from the dangers of the way, sustaining him in the hour of trial, and conducting him safely to his destined home. At every period of his existence does the heavenly guide stand by him, through prosperous and adverse fortune, always pointing to the glorious term which should be the object of all his aspirations. Such were the sentiments entertained by the immediate followers of the Gospel; for the Acts of the Apostles (ch. 12) inform us that St. Peter, after his miraculous liberation from the prison in which he had been confined, having repaired to the residence of Mary, the mother of John, the inmates of the house, startled at the unexpected announcement of his appearance, declared at first that it was not he, but his angel.

In accordance with this belief, and with the doctrine of St. Paul, the holy fathers, faithful depositaries of primeval tradition, have proclaimed unanimously that the angels are "all ministering spirits, sent to minister for those who shall receive the inheritance of salvation." But the language of the illustrious St. Jerome is worthy of attention. Transported with admiration at the adorable ways of Providence he exclaims, "What must be the dignity of our souls, since a tutelary angel has been appointed for the protection of each one of us!" Truly is the thought capable of inspiring the reflecting mind with the loftiest ideas of its worth and excellence in the sight of heaven. He who possesses a friend that is ever ready to advocate his cause, must feel that he is an object of interest in the estimation

of that individual; and if this friend is a person of unblemished virtue, and of considerable distinction in society, his kindly offices are still more flattering to him who receives them: but if he is stationed at the very summit of human greatness—if all the qualities of the most sublime virtue are blended in his character, while the most unbounded resources are at his command for the exercise of his beneficence and for the exaltation of him whom he has taken under his special protection—what other sentiment can predominate in the breast of him who is the object of his benevolence than the conviction that his welfare is worthy of the most serious and attentive cultivation? Yet, if we compare all that is most entitled to admiration in the world with the honorable and watchful mediation of that invisible friend who stands at our side, how paltry will it appear! What! is the enriching patronage of the most distinguished men on earth, on a parallel with the sublime ministry and affectionate offices of our guardian angel? In him we behold an ambassador from the eternal King of ages, whose power, whose grandeur, whose munificence, are beyond the comprehension of mortals! In him we behold a representative of heaven, specially deputed to watch over us, and whose high and benevolent office inculcates the dignity of our calling as the followers of Christ, while it furnishes the most effectual aids for the promotion of our spiritual welfare. The very thought itself that an angel is our attendant at all times, is a restraint upon the passions, and an incentive to the practice of duty. How watchful and solicitous would the Christian be to avoid the commission of sin, if he recollected at times that a holy angel is at his side, whose purity would be shocked by the perpetration of any deed at variance with the law of God? How circumspect in all his words and actions, how careful to abstain from whatever might be a source of evil example, particularly to those under his charge, if he bore in mind the admonition of the Saviour, to beware of scandalizing one of those little ones who believe in him, because their angels always see the face of his Father who is in heaven? An important instruction here suggests itself to those who have been appointed the guardians of youth. To Christian parents the reflection is particularly applicable. Perhaps, amid all the splendid prerogatives of religion, and all the vast resources which sh has provided for the consolation of men, the is nothing capable of bearing a prouder sati faction to the parental heart, than to know th the little children whom Providence has cor fided to its care, are ever moving under th guardianship of angels, and their innocence yet blooming under the loving smiles of th purest seraphs! What father and mother ca contemplate this touching scene which fait depicts to their view, and not be sensible o the high vocation that has devolved upo them as the secondary tutors of their offspring How can they look upon their child, hand i hand with a celestial spirit, like the youn Tobias and the illustrious Raphael, about t travel the pilgrimage of life—how can the look forward to the perils which he must en counter, the snares which will be laid for hi unsuspecting virtue—in a word, to the dar uncertainty which yet hangs over the issue o the journey—and not feel that theirs is no or dinary task, no trivial responsibility? A spec tacle, indeed, like this cannot but invest then with all the dignity and wisdom of Christia parents. They will learn from this truth th value of a soul that has been placed unde their charge, and they will hasten to adorn it by word and example, with the sentiment which piety inspires. Every glance at th youthful members of their family will be ar admonition to themselves. When they behold the sanctity of their trust, nothing profane wil ever fall from their lips; the injurious and de tracting tongue will find no countenance ir their presence; the demon of intemperance will be banished far from their premises; the motives of worldly pride and ambition, the spirit of vanity and the promptings of revenge will never be perceptible in their conversations, their amusements, or their intercourse with society: in short, the spirit of God will predominate in their words and actions; their household will breathe a Christian atmosphere, because they would not scandalize one of those little ones, who believe in Jesus Christ, and whose angels see the face of their Father, who is in heaven.

Sentiments like these should actuate Christians in general, because all are accountable to God for the blessings which are offered to them in the protection of their tutelary angels. His presence itself is an encouragement to virtue.

already associates us, as it were, with celestial beings; it makes us the fellow citizens of the saints and the domestics of God, and throws around us a bulwark which is impenetrable to the assaults of temptation, if we are docile to the voice of the heavenly guide. How often does he whisper to us a salutary admonition! How often does he warn us to beware of those dangerous occasions that might be ruinous to our virtue! How sweet is the comfort which he administers in the hour of trial! How powerful the aid which he affords, to tread with constancy and joy the peaceful ways of piety! He is not appealed to in vain, because the Almighty "hath given his angels charge over us, that they may keep us in all our ways."* And hence St. Bernard tells us: "As often as any tribulation or violent temptation assails you, call upon your guardian, your guide, your assistant in tribulation and in time of need."† The holy angels are our helpers, our instructors, our companions; they stand by us at all times, to avert the evils that threaten us, and to obtain for us the blessings and graces which we have need of. They are ambassadors from the high court of heaven, always communicating to us the divine will, and bearing back our supplications, which, through them, become an agreeable incense before the throne of the Most High.

Such are the considerations which should induce the Christian to appreciate the distinguished favor vouchsafed to him in the tutelary guidance of the holy angels. But, to be at all times worthy of their affectionate solicitude, he should remember the dignity of their station, and the exalted office which they exercise. Their presence, as St. Bernard observes, should inspire him with a profound respect; their charity should be requited with grateful devotion; and their watchfulness should induce him to rely with confidence on their protecting care. To these duties we may add that of imitating the example of fidelity which is displayed by the good angels. Their particular office is to war against the enemies of God, to defend the cause of virtue against the assaults of the evil spirit and his numerous associates. They are continually arrayed against this infernal monster, with the great archangel Michael at their head; their watchword is, "Who is like unto God?" And thus should the Christian arm himself against the spiritual foes that surround him—acknowledging, with the holy angels, that God is the only true object of his love and service; that, if we seek after wealth, he alone can enrich the soul with a treasure which neither the moth nor the rust can consume; if we are in search of pleasure, he alone can delight the heart with real and lasting joys; if we aspire to honor and distinction, he alone can give us a true elevation, by raising us above the world and the passions.

If these sentiments reign in the heart of a Christian, he will witness the verification of the words to which we have alluded above. The angel of the Lord will go before him in the way; he will keep him unharmed in the difficult journey of life, and will conduct him safely to the place which the Almighty has prepared—the receptacle of his saints, the Jerusalem above.

* Ps. 90. † In Ps. 90

# MEMOIRS OF THE LIFE AND TIMES OF THE MOST REV. JOHN CARROLL.

## FIRST ARCHBISHOP OF BALTIMORE.

BY E. U. CAMPBELL.

Continued from page 379.

THE official announcement of the Rev. Mr. Carroll's appointment as spiritual superior of the Catholic clergy, in the United States, mentioned in Mr. Thorpe's letter from Rome, of 9th June, 1784,* was not received by him until late in the following November.

It was about the month of May of the same year, that a publication, attacking the Catholic religion, made its appearance under the title of "A letter to the Roman Catholics of the city of Worcester, from the late Chaplain of that Society, Mr. C. H. Wharton, stating the motives which induced him to relinquish their communion, and become a member of the Protestant church."

Although addressed to the Catholics of Worcester, in England, it was printed for the first time in Philadelphia, and extensively circulated in Maryland. Being evidently intended for effect in the United States, an answer seemed to be called for from the clergy of the Catholic church in this country, and the Rev. Mr. Carroll was solicited by his brethren to undertake it.

Mr. C. H. Wharton was born in St. Mary's county, Maryland, in 1748, whence he was sent for education to St. Omers, in 1760; three years later he was at Bruges, and completed his course at Liege, where he was ordained priest in September, 1772. After the suppression of the Society of Jesus he went to England. In 1777 he was residing at Worcester, as chaplain to the Roman Catholics of that city, which he left in 1783 for Maryland, where he resided at his paternal mansion for more than a year. "In May, 1784, Dr. Wharton visited Philadelphia, for the purpose of publishing his letter to the Roman Catholics."† The Protestant bishop White says: "it was perused by me, with great pleasure, in manuscript, and the subject of it caused much conversation during his stay in our city."*

Soon after his arrival in Maryland, Mr. Wharton had paid a visit to the Rev. Mr. Carroll—which is thus alluded to in a letter to F. Plowden, dated September 26th, 1783.

"Since my last to you, Messrs. Leonard Neale, from Demarara, and Ch. Wharton have come into this country. I have seen the latter only once, and propose returning his visit in about a fortnight. I find him indeed possessed of considerable knowledge, and endowed with all those talents which render society agreeable: if upon a further acquaintance I discover any of those blemishes, which some of his companions in England thought they did, it would give me great concern, and I should speak freely to him about them. He has surely too much knowledge, and is too well grounded in sound philosophy and sacred literature to adopt the incoherent and impious principles of modern infidelity."

In a subsequent letter dated April 10th, 1784, he says:

"You desire me to be particular about my friend and relation Chs. Wharton, for special reasons: I believe I know what those reasons are: for you mentioned them in a former letter; and Mr. Thos. Talbot has done the same. He lives upwards of sixty miles from me upon his own estate (with his brother), which is valuable, and will be rendered more so by his activity and good sense. He has just had judgment against the executors of his father's will, for a large sum, near £1000: he brought in no faculties from the London district, to which we were then subject, and therefore exercises none. He leads a life clear of all offence, and gives no handle to censure, though

* See June No. of this Magazine.

† Memoir xxxi in Wharton's Remains.

* Sermon lvii, ibid.

here are not wanting who would be glad to nd room for it. He is neither visionary nor anatic, *un peu philosophe*, but I hope not too nuch so. You may be sure he never made a riend of Hawkins; though having received ome civilities from him, he returned them with oliteness. His abilities I say nothing of; you now them well."

Whatever may have been Mr. Wharton's ntentions as to a change of religion, it would appear that he never intimated any such design to his friend and relative Mr. Carroll.

In reply to the above remarks contained in Mr. Carroll's letter, Mr. Plowden, writing from Lulworth castle, Dorsetshire, September 2d, 1784, says:

"I was pleased to read in your last so favorable an account of Mr. Wharton, who has always my best wishes, but whose conduct at Worcester gave me cause to apprehend some flagrant abuse of the talents with which God has distinguished him. Though I choose not to write all that I have heard about him, I can assure you that my information has been for three years past derived solely from secular gentlemen, Catholics and Protestants, and not, as you seem to imagine, from narrow-minded divines, who know not how to think or speak out of the dead letter of their dictates. I lately heard in London, and the report has reached Dorsetshire, that he has abjured his religion and sacerdotal character, and transmitted his pretended motives for it to his acquaintance at Worcester. Mr. Talbot told me this sad news without any appearance of doubt, and when I combine it with facts which I know, I can hardly persuade myself that it is false."

Although attacks upon the Catholic religion had often been made while this country was under British domination, and while Catholics were a proscribed class, yet their coarseness, and the ferocity of their authors, made them unworthy of a formal defensive argument. But Mr. Wharton's pamphlet was a production of a very different character. Written in a style of polished elegance, and professing to be rather an apology or justification for the author's departure from among brethren whom he respected and loved, than an attempt to convict them of error, it nevertheless assailed the distinctive doctrines of the Catholic church in detail, with elaborate arguments, deriving force from the author's former profession and acknowledged learning, and calculated to produce a deeper impression by the absence of harsh invective, by the terms of respect and gratitude in which he alluded to the virtues and attentions of his Catholic acquaintances, as well as by his affected deference to their feelings and prejudices. Yet he attributed to Catholic doctrines a spirit of uncharitableness to the professors of other religions, and unfairly represented Catholic belief, in the importance of unity of faith, in terms likely to excite enmity and provoke hostility in those who entertained different sentiments.

His frequent references to authors rarely to be found in this country at that period, and only intelligible to the profound scholar, were calculated to embarrass the unlearned inquirer, and give temporary impunity to assertions subsequently shown to be only sustained by erroneous quotations or doubtful authorities. The time at which the attack upon Catholic doctrines was made, seemed to indicate an unfriendliness to that spirit of religious liberty which was then cherished by patriots who, having just succeeded in emancipating their country from foreign control, were desirous to exhibit in the new republic the delightful spectacle of a fraternity in all civil and religious rights and privileges, without regard to the diversity of speculative opinions, or the variety of religious profession and practice.

The necessity of replying to Mr. Wharton was painful to Mr. Carroll on many accounts, and is thus alluded to at the close of his "Address:"

"But of all considerations the most painful was, that I had to combat him with whom I had been connected in an intercourse of friendship and mutual good offices, and in connexion with whom I hoped to have consummated my course of our common ministry in the service of virtue and religion. But when I found these expectations disappointed—when I found that he not only had abandoned our faith and communion, but had imputed to us doctrines foreign to our belief, and having a natural tendency to embitter against us the minds of our fellow citizens—I felt an anguish too keen for description; and perhaps the chaplain will experience a similar sentiment when he comes coolly to reflect on this instance of his conduct. It did not become the

friend of toleration to misinform, and to sow in minds so misinformed the seeds of religious animosity."—*Pp.* 113, 114.

Referring to the consolation he found in the hope of vindicating the religion of Catholics, for themselves at least, and preserving the steadfastness of their faith, he adds:

"But even this prospect should not have induced me to engage in the controversy, if I could fear that it would disturb the harmony now subsisting amongst all Christians in this country, so blessed with civil and religious liberty; which if we have the wisdom and temper to preserve, America may come to exhibit a proof to the world, that general and equal toleration, by giving a free circulation to fair argument, is the most effectual method to bring all denominations of Christians to an unity of faith."

Mr. Wharton had referred to and quoted from many books which were not only not to be found in the limited library of Mr. Carroll, but were hardly, if at all, accessible to him in this country. In discussing the points in controversy, it was important to test the accuracy of quotations from admitted authority, as well as the fidelity of translations from writers in various languages, whose works were referred to either as records of the faith and doctrines of their contemporaries, or as evidence of the spirit of their age and country.

In the commencement of his address, Mr. Carroll refers to the disadvantages under which he writes. When speaking of Mr. Wharton's letter, he says:

"Had all the copies of it been transmitted to those for whom *professedly* it is intended, I should not dedicate to animadversions on it the few moments of leisure left me from other employments incident to my charge and profession; especially with the scanty materials of which I am possessed; for I am destitute of many sources of information, and unable to refer to authorities, which I presume to have been collected on the other side with great industry. By the chaplain's own account, he has long meditated a separation from us; and, during that time, he had opportunities of resorting to the repositories of science so common and convenient in Europe."

The Catholic clergy in the United States at that day, had no extensive or general library; and the books belonging to them were distributed among the various missions which they served. Unable to procure in Maryland some of the works referred to, Rev. Mr. Carroll requested his friends in Philadelphia to search the libraries in that city. The following extract from a letter of Rev. F. Molyneux dated Philadelphia, August 24th, 1784, will serve to show the obstacles Mr. Carroll had to contend against, while it illustrates the literary history of our country at that period.

"I have used every endeavor to have access to the Loganian library by repeated applications, but have hitherto been frustrated by Mr. Logan's being confined by sickness to his house. Yesterday I had an audience; his answer was that no one could have access without him or his brother being present; that the latter was out of town, but that he hoped to be so far recovered as to wait on me towards the end of this week, or the beginning of next. St. Chrysostom's works, eight volumes Eton, are there: *Concilia M. Brittaniæ et Hiberniæ a Sinodo Verolaminensi, A. D.* 446, *ad Londinensem,* 1717: *accedunt constitutiones et alia ad historiam ecclesiæ Anglicanæ spectantia, à Davide Wilkins collecta. Lond.* 1737, 4 *vol.* Labbe is not found in the catalogue. Wilkins' ut supra is. Sir Henry Spelman's posthumous works, relating to the laws and antiquities of England, with the life of the author, Oxford, 1698, are there, but none of his other works. *Usserii Jacobi antiquitates Brittanicarum Ecclesiarum, hist. Pelagianismi &c.,* are there. The holy fathers almost all Greek and Latin, Chillingworth, Burnet, and most Protestant divines of note are to be found here. It is a valuable collection: our town library has nothing of the sort, and is much inferior in every respect. Perhaps you might find these books or some of them at Mr. Mosely's.* He has some valuable books given him by Mr. Tilghman," &c.

On the 8th of September, Mr. Molyneux writes again:—"I am still debarred from Logan's library. St. Aug. de unitat Eccl. I have not; it is probably at Bohemia, or at Mr. Mosely's. Mr. O'Brien has promised to discourse Logan, and promises I shall have access before the middle of next week. As soon as I get to see Chrysostom, &c., you may depend on hearing from me again.

* On the Eastern Shore of Maryland.

at the language of English and other divines our church has in this respect been perfectly uniform.

"Yet, in spite of this uniformity, we must ll have obtruded upon us the doctrine of nfining salvation to those only of our own mmunion; for, without it, the *boasted infal-ibility of a living authority* (that is, of our urch) *is no more.* (Let. p. 12.) Why so? ecause 'whoever admits this authority as an ndoubted article of Christian religion must ecessarily pronounce condemnation upon ose who *wilfully* reject it.' (Let. ibid.) herefore we must likewise pronounce con-emnation upon those who reject it through *gnorance and inculpable error.* Is this infer-nce logical? And yet must it not follow om the premises, to make any thing of the haplain's argument?

"When I come to consider how a man of enius and extensive knowledge, as he surely s, could bring himself to think that we hold ne doctrine imputed to us, I am at a loss to ccount for it. He received his education in school, and from men, who have been harged, unjustly indeed, both by Protestants nd some Catholics, with giving too great lat-tude to the doctrine of invincible or inculpable gnorance. He heard from them that in cer-ain cases this ignorance extended even to and xcused from the guilt of violating the law of nature.* Can he, then, imagine that we deem t insufficient to exempt from criminality the lisbelief of positive facts, such as the divine revelation of certain articles of religion?

"For all this, he still labors to fix on us this obnoxious tenet, with a perseverance which carries with it an air of animosity. He says that our controvertists make use of the argu-ment cited in his 10th page: Protestants al-low salvation to Catholics; Catholics allow it not to Protestants: therefore, the religion of Catholics is the safest. Hence he infers that we deny salvation to all but those of our own communion.

"If his inference were conclusive, I should have cause to bring a similar charge of cruelty and uncharitableness against Protestants: for their great champion, Chillingworth, answer-ing the very objection stated by the chaplain, expressly teaches '*that Catholics allow that ignorance and repentance may excuse a Protest-ant from damnation, though dying in his error;* 'and this,' continues he, 'is all the charity which by your own (his opponent's) confes-sion also, the most favorable Protestants allow to papists.'* To this I shall add, that both Chillingworth and the chaplain appear to misappr hend the argument of our controver-tists, which is this: You Protestants allow our church to be a true church; that it re-tains all the fundamental articles of religion, without teaching any damnable error. Your universities have declared, on a solemn con-sultation, that a person not pretending to the plea of invincible ignorance may safely leave the Protestant church, and become a member of ours, because it is a safe way to salvation. The chaplain knows that many of the most eminent Protestant writers have asserted that all the essentials of true religion are to be found in our communion; and surely the pos-sibility of obtaining salvation is one of these essentials. He knows that on a great occa-sion this was the determination of the Pro-testant university of Helmstadt. But, on the other hand, Catholic divines always teach that the true church of Christ being only one, in-culpable error alone can justify a Protestant for continuing out of her communion, and therefore that it is safest to become a Catholic. Such is the argument employed by some of our controvertists. I do not undertake to make it good, but I mean only to prove, by stating it fairly, that the chaplain is not warranted to draw from it that odious consequence with which we are unjustly charged.

"If, then, we do not hold the doctrine of ex-clusive salvation, can the horrible tenet of per-secution, which he says is the consequence of it,† be imputed to us? I do not, indeed, see their necessary connexion; but I know that Protestants and Catholics equally deviate from the spirit of their religion, when fanaticism and fiery zeal would usurp that control over men's minds, to which conviction and fair ar-gument have an exclusive right."—*Pp.* 10—22.

* I will set down two propositions, which the chaplain will remember to have been generally taught in the schools of theology, which we both frequented. '1. Possibilis est ignorantia invincibilis juris naturæ, quoad conclusiones remotiores a primis principiis. 2. Ignorantia invincibilis juris naturæ excusat a peccato.' I will take this occasion to thank my former friend for the justice he has done (p. 15, note) to the body of men to which in our happier days we both belonged; and whom the world will regret, when the want of their services will recal the memory of them, and the voice of envy, of obloquy, of misrepresentation will be heard no more.

* Chil. Relig. Prot. ch. vii, p. 306. † Let. pp. 11, 12.

# INTELLIGENCE.

## FOREIGN.

ROME.—A letter of 10th instant furnishes the following:—"The stay of M. de Boutinieff was considered to be doubtful so long as he continued to reside at a hotel, but as he has now taken the Giustiniani palace for six years, there is every reason to believe that the cabinet of St. Petersburg and the holy see are coming to a closer approximation. The day before yesterday died the wife of Prince Prospere Chiara Colonna, in her forty-second year. She was the last relic of the family of the great Fernand Cortes."—*Tablet*

It is said that Count Protasow, President of the Synod of St. Petersburgh (sent to Rome on a special mission by the Emperor of Russia), has been received with every distinction at the Papal Court; and that the long existing church difficulties appear to approach to a satisfactory settlement.

ENGLAND.—*Abbey church and monastery of Mount St. Bernard, Charnwood Forest, Leicestershire.*—The most interesting ceremonial of opening this new church and monastery took place last Tuesday, the 20th instant. Catholics and Protestants, in carriages and on foot, thronged the roads from Whitwick and Loughborough, making their way to the "Mount." The Right Rev. Dr. Wiseman, the distinguished vicar apostolic of he Midland District, accompanied by the Right Rev. Dr. Brown, of Wales, and the Right Rev. Dr. Morris, and many of the clergy of the Midland and other districts, arrived early.

The procession from the old establishment to the new church was most imposing. A dense mass of people surrounded the clergy, and a large body of the laity, among the latter of whom were the Whitwick Guild; also the venerable Mr. Middleton, of Middleton Lodge (Yorkshire); Philip Jones, Esq. of Lanarth (Monmouthshire); John Rosson, Esq. of More Hall (Lancashire); Robert Berkeley, Esq. of Spetchley; C. J. Pagliano, Esq. of London, and other gentlemen.

"In exitu Israel," was chanted by the monks, and the litany of the saints and of the Blessed Virgin Mary. On entering the church "Quam dilecta tabernacula tua" was chanted, when the procession was closed by the right reverend prelates and their attendants.

A grand high mass then commenced, the venerable prior officiating as high priest, accompanied by the choir.

After the Gospel, the Right Rev. Dr. Wiseman delivered a sermon, replete with learning and eloquence, descriptive of the rise and progress of the regular orders in the early ages of the church; their zeal, their sufferings—"making the desert to smile and the rose of holiness and truth to flourish in the wilderness," verifying the prediction of the prophet Jeremiah.

In the afternoon, the Right Rev. Dr. Morris delighted his hearers with a sermon from the text "All power is given unto me in heaven and on earth." The discourse made a deep impression. Liberal collections were made after each sermon in liquidation of the debts incurred in this noble and truly pious undertaking, one of the most interesting in the eyes of the true Catholic that have occurred since the "reformation."

The Cistercians were founded seven hundred and forty six years ago by Robert, Abbot of Molesme, who, with a few devoted monks, retired to the monastery of Citeaux, situate in a wild and desert place near Chalons-sur-Saone, in order that they might restore more perfectly the austere rules of St. Benedict. From this beginning the order increased rapidly, and extended all over Europe. Their first abbey built in England was at Waverley, in Surrey, in the year 1129; but in the reign of Edward I, there were no less than sixty-four Cistercian houses, including Fountains, Furness, Tintern, Joreval, Kirkstall, and a host of others of notable memory. At the time of the reformation many of the scattered "religious" emigrated to the continent; but when that in its turn afforded them no longer a refuge, the English Cistercians of La Trappe in France returned to this country, and after experiencing many vicissitudes, settled near Sheepshed, Leicestershire. The scenery in the neighborhood is remarkably stern and wild; irregular masses of rock being scattered about in groups at once romantic and picturesque, while the prospects which may be seen by looking down from the hills upon the country around are truly glorious to behold. The site chosen by the new community is at the south side of an immense rock, which rises in rugged grandeur, and completely shelters the monastery from the bleak north winds. This "mount" has been called by the monks after "St. Bernard," and will shortly be surmounted by a sculptured representation of the awful scenery on Calvary, when our Saviour died a ransom for men,

ig "crucified with the malefactors, one on the t hand, and the other on the left." The land nging to the abbey is naturally cold and sterile, the unremitting labors of the "religious" have ught it into excellent cultivation. The scene to neteenth century man is certainly of the most ious; the monks, arrayed in the sombre garits of their order, may be observed working ntly in the fields; but as soon as the bell rings the hour for prayer, they immediately cease n their toil, and wherever they may be, or atever they may be doing, they instantly fall vn upon their knees and betake themselves to ir devotions.—*Ib.*

*New Catholic churches.*—Four new Catholic irches are to be opened during the present nth: the church of St. Mary's, at Coventry; the irch of the monks of Mount St. Bernard, Leicesshire; St. Mary's, at Newcastle-on-Tyne; and church of St. Barnabas, Nottingham, the larg- Catholic church erected since the reformation. veral others are in course of erection, among ich are the new church at the Willows, near rkham, and St. Cuthbert's, at Ushaw. They are , we believe, from the designs of that eminent thic architect, A. W. Pugin, Esq. Not many ars have elapsed since the Catholics of this land re forced, by cruel and intolerant enactments, to actise their religion and worship their God in cels and garrets; now we behold them performing e rites of their worship with solemn pomp and gnificence, and see new temples and splendid ars, consecrated to their faith, rising up on all les around us.—*Preston Chron.*

Conversions.—The papers state that in Hunry there are very frequent conversions of schisma:al Greeks to the Catholic church, and many om Protestantism, while the number of Catholics ho apostatize is small. According to the latest ficial returns on this subject, it appears that in ie year about twenty Catholics, principally young ersons the offspring of mixed marriages, became rotestants or rather declared themselves such; hile during the same period eight hundred and irty-six Protestants and fifty-one Jews embraced ie Catholic faith. The clergy in Hungary have ffered much vexation from the civil power, in reion to mixed marriages, but of six thousand pasrs not one has flinched from the line of duty.

From the official accounts of the changes in region that took place in Austria during the year 842 (Hungary and Lombardy excepted), we arn that ninety Catholics abjured their faith, hile nine hundred and thirty-six persons embraced . From 1833 to 1844, the number of conversions Catholicity in that country has amounted to five ousand two hundred and forty-eight. Among ie most remarkable of recent date is that of Mr. Losinsky, a celebrated landscape painter, who is actually engaged in adorning with frescos the royal chateau of Capellen near Coblentz.

The Rev. Dr. Schlemmer, of Nuremberg, made his abjuration of Protestantism at Munich on the 18th July.

In England Miss Henrietta Pigot, who is well known in the literary world, has lately become a Catholic.

In Switzerland the example of the illustrious de Haller and Hurter, has been followed by Mr. Christian Snell a distinguished banker of Rome, who formerly held a high official station in his own country, and for the last twenty years has acted as consul-general of Switzerland in the eternal city. He was received into the church by Cardinal Orsini.

Mr. Hurter, it appears, is about to establish his residence at Munich, where liberty of conscience is better respected than at Schaffhausen.

France.—Count de Montalembert, who is justly styled the O'Connell of France, recently made a powerful speech before the house of peers in vindication of the Jesuits and of their right to participate in the work of education.

Polynesia.—*Sandwich Islands.*—Notwithstanding the encroachments on religious liberty, so shamefully practised, a few years ago, by Protestant American missionaries, Catholicity is gaining daily laurels in these islands; we extract from a letter, written by an officer of the French navy, lately published in *la Presse* of Paris: "The Catholic mission, persecuted for some years, but protected by our treaty of *La Place*, imposed on the government, as Protestants accuse us, by force of bayonets, seems destined to gain the ascendency in these islands. Already *eleven thousand* neophytes, fill her temples. The Catholic church of Honolulut composed of white coral and erected by the zeal of the neophytes, would do honor to many a city of the second order in France. What is most striking is the wonderful superiority of the Catholic children over the rest of the population. Catholic education here is gratuitous. On new year's day, upon the request of Abbé Maigret, the commander and officers of the French squadron resorted to the Catholic mission house and assisted at the examination of the children and adults, all pupils of the school, to the number of upwards of five hundred, They were examined in Arithmetic, Geometry, Geography, and in the French language, and gave general satisfaction to the large assembly.—*C. Cab.*

Brazil.—Not only a devoted band of Jesuits, but also of Capuchins have lately left Europe to labor for the salvation of the savages of this empire. The Rev. Father Gregory Mary de Bene embarked at Genoa on the 25th of February, with three other Capuchins, namely, the Rev. Fathers Louis de Ra-

venne, Francis Anthony de Faberne and Paul Anthony de la Nouvelle Maison, for this work of love.—*Ib.*

South America.—*British Guiana.*—The state of our holy religion on this unhealthy soil, owing to the resignation of Bishop Clancy and the deaths of several efficient missionaries bears, a gloomy aspect. We are happy to learn, however, that new and vigorous efforts are on hand for its revival. The *London Tablet* in a late number says: "The Right Rev. Dr. Hynes, bishop of British Guiana, embarked on board the Tweed steamer for Demerara, accompanied by the Rev. Messrs. Knaresborough, Kelly and Costi. His lordship will be speedily followed by the Rev. Messrs. Balfe, Caldente, Fillanueva, &c., and by two religious ladies, to superintend the female schools, &c. in Georgetown. The Very Rev. J. Taylor, president of Carlow college, has accepted the office of vicar general of the Guiana Vicariate, and active steps are being taken to promote the advance of religion and sound education; and several distinguished prelates, both in England and Ireland, are co-operating most zealously to place this important diocess in a flourishing condition, both by present assistance and by provisionary regulations."—*Ib.*

West Indies.—In the last number of the first volume of this Periodical under the head of *Catholic statistics of the West Indies* we observed that Catholicity made wonderful progress in these isles, especially those under English sway, and that thousands lately have been added to the fold of Christ. In proof of our assertion, we borrow the following particulars from the *Univers* of Paris, concerning the state of our holy religion in *Trinidad.* There are now in this island 160,000 Catholics. In 1826 there were but twelve priests, and in 1844 there are one bishop and fifty missionaries. There are moreover twenty-one pupils for this vicariate in European seminaries some of whom are soon to be raised to the priesthood. The new cathedral of this island is truly the pride of the West Indies: it is two hundred and ten feet long, one hundred and twenty feet wide, and eighty feet high, and was erected at the cost of 50,000 pounds sterling; to which the English government has contributed upwards of 16,000 pounds. Since 1828, eighteen new churches and twenty-two chapels have been erected, and six others are now in progress of completion. No less than two hundred and fifty pupils frequent the new college erected for the education of boys, and the convent of the "Ladies of the Sacred Heart," for the education of young ladies. There are also numerous Catholic schools for the poor all over the isle.—*Ib.*

Canada.—The episcopal see of Quebec has been raised by the sovereign pontiff to the rank of an archbishopric. Rev. J. C. Prince, canon of the cathedral of St. James, Montreal, has been appointed by the holy see, bishop of Martypolis *in partibu* and coadjutor of the Rt. Rev. James Bourget, bisho of Montreal.

*The Christian Brothers of Montreal.*—From *L'Au rore* (Montreal) we abbreviate the following sum mary of the labors of the *Brothers of the Christia Schools* in Montreal. It cannot fail to interes every friend of education, while to the Catholic th wonderful results achieved by four humble brother must be most gratifying.—*Freeman's Journal.*

"The brothers of the Christian Schools, four i number, arrived at Montreal in November, 1837 In January, 1838, they opened two classes for th education of two hundred pupils, and a month later, a third class for the reception of one hundre more. In March, 1840, two additional classe were opened in Presde-ville, and in the ensuing November the entire five classes were united in th 'Ecole de la Rue Vitre,' in which noble establish ment (completed by the seminary of Montreal a a cost of £10,000) were assembled in March 1842, six classes containing in the aggregate up wards of six hundred pupils.

"In September, 1842, ten classes had been es tablished, thus affording the means of education t more than one thousand children. In August 1843, an establishment was formed at Quebec by branch of the Montreal community, and in Octobe following, the classes being now augmented t eleven in number, were still further increased by the addition of the two classes of the bishop's school. In February, 1844, two classes were formed at the monastery of the Recollets for the tuition of Irish Catholic children, thus completing fifteen classes, and placing under instruction fifteen hundred and fifty pupils.

*Mayenne.*—The inauguration of the statue erected to the late illustrious and venerable Archbishop o Bordeaux, the Cardinal Cheverus, took place in the grand square of Mayenne, his native city, on the 8th instant. The national guards of Laval and Mayenne took part in the solemnity, which was presided over by the Bishop of Perigueux, Mgr. George Massonnais, the late cardinal's nephew, assisted by the Bishop of Mans. The statue is of bronze, eight and a half French feet (more than nine English feet) in height, and represents the cardinal standing, his left hand supported on the Gospels, on which are engraved the words, "Suffer little children to come unto me;" while his right hand is extended in an attitude of invitation to hear the beautiful words of the Bible explained. A cippus supports the sacred volume and the cardinal's hat and four bas-reliefs in bronze ornament the pedestal; one representing a shipwreck; another a scene in which the venerable prelate attends at the bed of a sick negro; a third represents another touching scene of the bishop's charity; an

e fourth, some Indians singing mass in the sannas of America. Mgr. de Cheverus had been ng bishop of Boston, in the United States.

Russia.—*Expulsion of Sisters of Charity from ussia.*—We find the following in the *Westphalian 'ercury* :—"Several Sisters of Charity have lately rived at Berlin, having been conducted to the ontiers of Prussia from their convent at Wilna, in ussia, which has been suppressed. They are oung women of education and good families, and ill return to their principal convent in France. hey were put under the charge of Cossacks, of hose treatment they make severe complaints."

## DOMESTIC.

Archdiocess of Baltimore.—*Dedication.*—n Sunday, the 22d of September, the church f St. Peter, in the western section of the city f Baltimore, was dedicated to the worship of od, by the Most Rev. Archbishop Eccleston, ho was assisted in the ceremony by the Rt. ev. Dr. Hughes, bishop of New York, the Rt. ev. Dr. Chanche, bishop of Natchez, and the Rev. entlemen and students of St. Mary's seminary. After the ceremony of the blessing, a solemn high ass was celebrated by the Very Rev. Dr. Deluol, uperior of the seminary, at which the prelates assisted. Dr. Hughes preached on the occasion to a rowded and delighted audience; and in the afternoon at vespers another discourse was delivered by he Very Rev. J. Ryder, superior of the Society of esus in the Maryland province, and president of Georgetown college. Mr. Ryder's sermon was also ddressed to a crowded congregation, whose profound attention bespoke the deep interest with which they listened to the speaker. Little more than a year has elapsed since the corner-stone of St. Peter's church was laid, and we now behold on the spot a beautiful temple erected to the honor of God.

The building is one hundred and twenty-three feet in length, and seventy-three in width. The interior is neatly finished in the Corinthian style, while the exterior is Doric, presenting a range of six columns in front, which give an imposing aspect to the building. The plan is highly creditable to R. Carey Long, Esq. the architect, whose eminent abilities are well known to the public.

The Catholics in this section of Baltimore are indebted, for the blessings which they now enjoy, to the Rev. Mr. McColgan, pastor of the church, whose active zeal has reared among them a religious edifice which is at once a signal advantage for them, and an ornament and improvement to their part of the city. The good work however has not been achieved without leaving a considerable debt to be cancelled, and it is but reasonable to suppose that all who feel an interest in the important objects to which we have just alluded, will concur with the Rev. pastor of St. Peter's in extinguishing its indebtedness.

*Spiritual Retreat.*—A retreat for the laity was opened on the 5th September, at St. Ignatius' church, near Bel-Air, Harford county, and terminated on the 12th. The exercises were conducted by the Rev. J. M'Elroy, S. J., who was assisted by the worthy pastor, the Rev. James Reid, and the Rev. Mr. Tschackert, of Baltimore. At the close of the retreat 240 persons approached the holy communion, forty of whom received the bread of life for the first time. On the same occasion the Most Rev. Archbishop administered the sacrament of confirmation to 70 persons, among whom were twelve converts to our holy faith. One of the most consoling circumstances of this retreat was the reception of two families into the church; a third had made their abjuration of Protestantism a short time before.

*Taking the Veil.*—On Wednesday, October 2d, Miss Virginia Scott, daughter of Major General Scott, of the United States army, and Miss Sarah Linton, received the white veil, in the Visitation Convent, Georgetown, at the hands of the Most Rev. Archbishop. The name of the former in religion, is Sister Mary Emanuel, of the latter, Sister Mary Camilla.

*Cumberland Mission.*—We are indebted to the Rev. L. Obermyer, of Cumberland, for the following valuable sketch of the extensive mission under his charge. We are confident that it will be read with much interest.

"This important mission embraces nearly all Allegany county, the largest in Maryland, and some of the adjacent parts of Pennsylvania and Virginia. It covers an extent of country in length about seventy-five miles, and in breadth from twenty to sixty. The surface of the country is broken, forming a continued succession of mountains; among which are some of the loftiest ridges of the Allegany. Besides the Potomac, several other large streams water the country. Along the water courses and in the valleys the land is of prime quality. On the mountain sides and on their very summits the land possesses a durable soil, is cultivated and produces heavy crops of grain, varying in kind according to the height of the place. On the more elevated parts of the mountains the temperature is colder, and the budding of the trees, as well as all other vegetation, is nearly a month later than in the valley at Cumberland. Here the mineral resources are inexhaustible; iron and coal abounding, particularly in the famous Frostburg coal field. These minerals form the basis of the hopes of many here and abroad, who have invested a large amount of capital in them. No sooner shall the Chesapeake and Ohio Canal be completed to Cumberland, making an

outlet for the hemmed-in wealth of these mountains, than their hopes will begin to be realized.

There are some interesting natural curiosities in this region of country. One of the most striking is the passage of Wills creek through the mountains of the same name at the west end of Cumberland. An observer will at once be struck with the grandeur and sublimity of the whole scene. There is convincing circumstantial evidence to prove that the mountain was once united, forming a barrier to the further progress of the water, and that by some powerful force a rupture was made, leaving the present chasm for the free passage of the stream to the river. Standing upon the bridge at the east end of the break, a spectacle is presented unsurpassed for its bold, romantic scenery. At one view are beheld the rapid stream flowing over a small stony bed, the national road along its right bank, the Mount Savage rail road winding along the foot of the northern precipices, the deep, narrow aperture of the mountain with its steep, rugged sides towering eight hundred feet above your head, and the abrupt, craggy rocks on your right and on your left rising in some places hundreds of feet perpendicularly in other places lying in immense loose piles along the mountain steep. Perpendicular as are many of the rocks, numbers of ever-green trees have grown out from the fissures, and over the loose piles a mixture of pine and oak and birch has sprung up—all imparting beauty to this wild display of nature. At intervals a hanging rock is seen threatening to let go its thousand years' hold and crush all beneath it. With this magnificent prospect before him, a lover of the noble works of nature becomes enraptured as well at its majestic splendor, as at the gigantic scale upon which it is presented. These impressions are produced by a view from a single spot, which after all affords a sight of less than one third of the whole. For although the gap is a full mile through the base of the mountain, you are unable to see more than one third part of it from any one position, on account of the semi-circular shape and narrowness of the chasm, being but little more than fifty yards wide. This remarkable curiosity is seldom referred to by writers, though the admirers of nature hesitate not to rank it among the first class of the kind.

The historical recollections of this region go back only a few years anterior to the expedition of Braddock. This ill-fated general lay with his army for some time in Fort Cumberland, then cut a road westward to the Ohio. His route continued to be used for many years, until it was superseded by the opening of the national road. Catholicity made its appearance in this mission soon after its first settlement. Previous to the revolution Catholics were found among the settlers. One or two families fixed their abode on the present site o Cumberland, and about the same time Arnold' settlement, consisting mainly of Catholics, wa commenced eight miles west of that place. Many years passed away before any priest was stationed within the limits of the mission. During this period the faithful received rare visits from clergymen residing in the more eastern portion of the state Occasionally they were favored with the temporary services of a passing missionary; some one of those apostolic pioneers who, burning with zeal for the glory of God, and the extension of his kingdom were carrying the light of faith beyond the mountains into the then sparsely inhabited valley of the Mississippi; but who seeing the spiritual wants o this mission, and weary with their tardy travel over the rough roads of those days, halted and broke the bread of life to the children who were crying for it. Gladly did the settlers avail themselves of their ministry, feeling grateful to God for the opportunity presented, as well as consoled and strengthened by the celestial food of which they partook. Under these untoward circumstances faith and piety were maintained, and the number of Catholics increased. The clergymen who successively labored in this extensive field were the Rev. Messrs. Cahil, Dubois, Zochey, M. Ryan, Malave and Redman, all of whom merely visited the stations. About the year 1821 the mission was entrusted to the care of Rev. Timothy Ryan, who took up his residence at Arnold's settlement, the point where nearly all the Catholics were then found. From that time until now, with some interruptions, the mission has been served by resident priests. They were the Rev. Messrs. F. X. Marshall, H. Myers, B. S. Piot and L. Obermyer, the present pastor, who entered upon his charge in April, 1841. The missionary's dwelling was for a while transferred to Blooming Rose, by Rev. Mr. Marshall, but soon fixed again at Arnold's settlement—finally it was established in Cumberland by the Rev Mr. Myers, in the year 1836. The approach of the public works to Cumberland about that time brought many Catholics thither, and to its immediate neighborhood, many of whom have become permanently settled. From the character and habits of some of the newcomers much disedification and scandal were given on account of their intemperance and feuds. Such conduct caused our religion to be reviled by persons who, knowing little of it otherwise, estimated its worth from the misdeeds of its undutiful professors, not remembering that their vices were strongly reprobated by their church. Little more than three years ago the temperance pledge—total and for ever, was introduced, was taken with avidity, and is kept with the utmost fidelity. More than fifteen hundred have taken it, and scarcely any have vio-

ed it. We who before were justly reproached Protestants for our intemperance, now, by our rseverance, make them blush for their broken edges. This blessed pledge, which had imparted nedictions to millions in other parts, wrought its ppy effects here most remarkably. Those who fore were despised for their excesses and infamy, e now respected and admired for their virtues. andal has been repaired—edification given—piety gmented—dissensions healed—distress averted—a word, the social, moral and religious condition immense numbers has been vastly improved yond all expectation. Thus has a merciful God en pleased by his grace, and through the pledge, prepare the way for so many other blessings spiritual and temporal.

This mission is at present divided into the three ngregations of Cumberland, Arnold's Settlement, nd Blooming Rose, and the two stations of Pine Woods and Old Town; respecting each of which few special remarks will be made.

1. *Cumberland.*—This place is advantageously tuated at the confluence of the Potomac and Wills reek, and contains a population of about 3500. rom its location in the heart of an extensive range f country, and its ready communication with other arts, it has much trade and activity of business. ndependent of the river, which admits of boating n times of high water, the national road passing hrough, and the Baltimore and Ohio rail road erminating at this place, afford great facilities for ransportation. The Chesapeake and Ohio canal owever, when completed, will more than any hing else add to the prosperity of the town, by iving a cheap outlet to the mineral wealth which abounds in the neighborhood. The Catholic religion took a small start here at the very commencement of the town—two of the early settlers belonging to the church. Just fifty years ago a lot of two acres was given, and the old log church, still standing, was built by the united efforts of the Cumberland and Arnold's settlement Catholics. The holy sacrifice was offered in it at long intervals by the Rev. Mr. Cahil, of Bath, Virginia, and afterwards by the other clergymen attending the mission. Within this time there was a period of several years, during which not a single Catholic resided in the town. The church was neglected and desecrated, being even used as a barn for holding stacks of grain. Ten years since mass was celebrated here not more than three or four times a year, there being only a couple of resident Catholic families. The progress of the public works, however, increased the Catholic population, so that in 1836 the Rev. Mr. Myers established the pastoral residence in this place. The old church being too crowded, he in 1838 built a neat brick one, forty-two by fifty-nine. In 1841 the Rev. Obermyer was appointed to take charge of the mission, and in 1843, to provide for the increasing number of his flock, he built in the front of the church an addition of forty feet, with a spacious basement for a school—to which purpose it is now devoted. A Sunday school, attended by about one hundred children, is also regularly kept. The number attached to this congregation is estimated at fifteen hundred. The church Sundays are the first and third of every month.

2. *Arnold's Settlement.*—This settlement, eight miles west of Cumberland was made about seventy years ago. Situated on the east side of Savage mountain, it enjoys all the advantages of a rural and mountainous district. Though one thousand feet higher than Cumberland, the climate is pleasant. The soil is strong, producing all the variety of crops common to the same latitude. Under the surface are inexhaustible bodies of iron and bituminous coal. The Mount Savage iron works, erected here on a most extensive scale, are in successful operation, giving employment to more than five hundred hands, and drawing around them a population numbering about fifteen hundred persons. In the early stage of the settlement the holy sacrifice of mass was offered up in a private house. At length a small stone church was built by the Rev. Mr. Zocchi. For more than thirty years the faithful worshipped in it, when the Rev. Mr. Marshall replaced it by a commodious brick one, fifty by thirty feet, which was dedicated by the Most Rev. Archbishop Whitfield, Dec. 29th, 1833. This itself proving too small for the present numerous congregation, an enlargement of forty feet to the front has been commenced. On the second and fourth Sundays of the month mass is celebrated here. Above eighty children attend Sunday school.

3. *Blooming Rose*—Is situated forty-four miles west of Cumberland. The climate is healthy and somewhat cool on account of its elevation. The soil is good, capable of producing excellent crops. The country around is sparsely settled, leaving much land still uncultivated. The land being good and cheap, there are strong inducements for persons of small capital and industrious habits to settle here. The price of land ranges between one and ten dollars per acre, depending on location, improvements, &c. A ready market is found on the national road passing near the settlement. The congregation is small, not exceeding two hundred members. The church is a log one built by the Rev. F. X. Marshall, about thirteen years since—who at that time resided there. Church is kept here four times in the course of the year. The church is generally filled with Protestants, led there through curiosity.

4. Pine Woods Station lies twenty miles west of Cumberland, among the Allegany mountains and

amid forests of pine. The people are farmers and dealers in lumber. The station was commenced a few years back by the Rev. Mr. Myers, and church kept at it four times a year. The Catholics are zealous, but few—scarcely over one hundred. Protestants here evince great anxiety to be present at our service.

5. Old Town was an important station while the canal was under contract—now it is almost forsaken by the Catholics. There is a shantee church here in which divine service is rarely held.

To exhibit at one view the former and present condition of the whole mission, the following statistics are gathered from the records and otherwise:

A. D. 1821.

| | |
|---|---|
| Baptisms | 15 |
| Marriages | 3 |
| Easter duties fulfilled by | 125 |
| Churches | 2 |
| Estimated number of Catholics | 500 |

A. D. 1843.

| | |
|---|---|
| Baptisms | 205 |
| Marriages | 30 |
| Deaths | 51 |
| First Communions | 25 |
| Easter duties fulfilled by | 617 |
| Sunday school attended by | 200 |
| Temperance pledge taken by (now) | 1552 |
| Churches | 3 |
| Stations | 2 |
| Estimated number of Catholics | 4000 |

Diocess of Philadelphia.—*Confirmation.*—On last Sunday the bishop administered the holy sacrament of confirmation to 49 persons, at St. Mary's, Lancaster, Pa.—*Cath. Herald.*

*Ordination.*—Messrs. John Flanagan and William Jennings, students of the theological seminary, were promoted to the order of subdeacon; and the Rev. Wm. Harnet, O. S. A., was ordained priest, on Saturday last, in the Cathedral.—*Ib.*

Diocess of Pittsburg.—*Ordination.*—On Sunday, September 1st, at late mass, the sacred order of priesthood wa conferred by the bishop, in the Cathedral, on Rev. Messrs. Mullen, Brown and Duffy, who had been promoted the week previous to subdeacon's and deacon's orders. The bishop preached on the occasion.—*P. Cath.*

Diocess of Richmond.—*Circular of the Right Rev. Dr. Whelan.*—The edition of the smaller catechism used in the diocess of Richmond having run out, the opportunity is taken to introduce that which has received the approbation of the archbishop for the diocess of Baltimore. This catechism will hereafter be used by the reverend clergy and ecclesiastical institutions of the diocess, and is recommended to be adopted in all families. Fleury's historical catechism is also recommended for tho whom it may suit.

† Richard Vincent,
Bishop of Richmon

Richmond, *September* 1, 1844.

Diocess of Cincinnati.—*Episcopal Visitation.*—At Norwalk, two young students of the s ciety called *Pretiosiss. Sanguinis*, were promot successively to the tonsure, minor orders, subde conship and deaconship. Fifty-six persons we confirmed. The schismatical church near Norwa has been ceded to the bishop of the diocess. Thompson's settlement, eighteen persons we confirmed; at Sandusky city, forty-six, of who several were converts; at St. Francis of Sale ninety-six, including also several converts; at S Joseph's, Meaumee, forty-five; at St. Bonifac Seneca county, seventy-eight; at this place a f male convent has been established. At Tiffin or hundred and six were confirmed; at the Sacre Heart, near Mansfield, twenty-eight; near Attic fifteen; at Louisville, one hundred and nine; at S Fidelis, Carroll county, forty-six; near Boliva twenty-nine; at Bethlehem, twenty-one; at Ma sillon, forty; at St. Genevieve, Holmes county thirteen; near Danville, one hundred and thirty, whom one-third were converts; at St. Joseph' Holmes county, three; at Newark, thirteen; Fayetteville, ninety; at Stonelick, forty.—*C. Teleg*

Diocess of Louisville.—*Ordination.*—O Sunday morning, 1st Sept. Mr. Driscol, a mem ber of the Society of Jesus, was ordained subdea con, in the church of St. Louis in this city, by th Rt. Rev. Bishop Flaget. He received the order o deacon on the Sunday following; and on Tuesday the 11th inst., he was ordained priest, by the same Rt. Rev. Prelate. Mr. Driscol has, for some years past, been a student at St. Mary's college, Marion county, Ky. His intellectual as well as moral qualifications make him a valuable acquisition to the society. This is the first ordination made in Louisville.—*Cath. Adv.*

On the 4th September, Dr. Miles, bishop of Nashville, with the approbation of Dr. Flaget, conferred minor orders on three, and subdeaconship on two of the students, at St. Rose's, Washington county, Ky. The feast of St. Dominick was celebrated with great solemnity. On the following Sunday, Dr. Miles administered confirmation to thirty-five persons at the same place.—*Ib.*

The Rev. Dr. Spalding, pastor of St. Joseph's church, Bardstown, has been called by the bishop to Louisville, and appointed to the post of vicar general, left vacant by the promotion of the Rt. Rev. Dr. Reynolds to the see of Charleston.

The extensive ecclesiastical learning and exemplary piety of Dr. Spalding eminently qualify him for this high office.

From the first of October next, letters and papers, Very Rev. Dr. Spalding, should be sent to his dress, Louisville, Ky., instead of Bardstown.—*Ib.*

*New Church.*—The corner-stone of a new church is laid at Newport, Ky. on the 25th August The ngregation in that place numbers from 40 to 50 nilies.—*Ibid.*

Diocess of Milwaukie.—The Rt. Rev. Dr. enni has recently visited several portions of his ry flourishing diocess. Thirty-two persons were nfirmed at Prairie du Chien, twelve of whom ere converts; at Little Chûte, a large number of idians; at Pipe village several among the German ongregation; at Green Bay, fifty-nine persons ceived the same sacrament.—*Cath. Teleg.*

Diocess of Chicago.—*Ordination.*—On the 3th of July, the Rt. Rev. Bishop Quarter raised to ie holy order of priesthood the Rev. Jeremiah insella; on the 18th August, the Rev. Messrs. ohn Brady and John Ingolsby were ordained riests, and on the 22d the Rev. Thomas O'Donell, all of whom had been previously admitted to he orders of subdeacon and deacon.

*Confirmation.*—On the 12th August, the bishop fficiated at Galena, where he confirmed about fty children and adults, among whom were several onverts.—*Truth Teller.*

Diocess of New Orleans.—*Ordination.*—On the 4th September, the Rt. Rev. Dr. Blanc, conferred the rder of subdeaconship on Mr. Adrian Rouquette. This young gentleman is the first creole of that city hat has embraced the ecclesiastical state, since the cession of Louisiana to the Federal Union.

*Confirmation.*—On the same day, in the afternoon, two hundred and twenty persons were confirmed by the bishop, in St. Mary's church, New Orleans.—*Prop. Cathol.*

Father Desmet.—From a letter in the *Catholic Telegraph*, we learn that this indefatigable missionary, with his collaborators, embarked from Callao, South America, on the 16th of May, bound for the Columbia river, which they expected to reach in forty days. The voyage from Holland to Valparaiso had occupied three months, they having left the Scheld on the 9th of January.

Clerical Association for the Conversion of Sinners.—Certificates of membership have been received from Rome, for those clergymen in the United States who desired their names to be forwarded for that purpose. The certificates will be immediately sent to their respective destinations.

Present number of Jews.—Some erroneous statements concerning the existing number of the seed of Abraham in the world, have drawn out from Mr. Noah, of New York, the following statistics, which are worthy of publication. Mr. Noah ought to know, if any body, the condition of this people, and we presume the estimate is to be relied on as accurate. The total number of Jews he places at full six millions, which are divided and located as follows:

| | |
|---|---|
| In all parts of ancient Poland before the partition of 1772 | 1,000,000 |
| In Russia, comprehending Moldavia and Wallachia | 200,000 |
| In the different States of Germany | 750,000 |
| In Holland and Belgium | 80,000 |
| In Sweden and Denmark | 6,000 |
| In France | 75,000 |
| In England | 60,000 |
| In the Italian States | 200,000 |
| All North and South America, and the West Indies | 100,000 |
| In the Mohammedan States of Europe, Asia and Africa | 3,000,000 |
| In Persia, China and Hindostan | 1,000,000 |
| | 6,471,000 |

Mr. Noah goes on to say that they are all in the same waiting posture they have been in for centuries, but encouraged by the aspects of the times to expect the speedy approach of the time of their restoration to their native land—a belief which but very few of the whole race have ever abandoned.—*N. Y. Evang.*

To Correspondents.—We acknowledge with many thanks the reception of two poems, one, *The Death of Saul*, from the able pen of J. Augustus Shea of New York; the other, *The Ruined Castle*, from a young American now in Italy. We should be pleased to hear frequently from the same sources.

The Boston Pilot.—This periodical of Sept. 26th, contained some severe strictures on the article *Past and Present*, which appeared in the last number of our Magazine. These strictures were made known to the author of the article, who deems a reply uncalled for; for this reason, we presume, that our friend the *Pilot* has suffered himself to be thrown out of the right track, his remarks having arisen from a total misconception of the object and scope of the *Past and Present.*

## OBITUARY.

Died, at Marseilles, on the 12th July, Mgr. Count Du Forbin Janson, Bishop of Nancy and Toul. The labors of this venerable prelate in Canada and the United States will not soon be forgotten. After his return to France, his zeal was employed in forming a society to rescue the Chinese children from that death to which so many are consigned by their parents, and to procure for them the aids of religion. He continued his labors until a few days before his death.—*Cath. Herald.*

At Galveston on the 13th of August, the Very Rev. J. M. Paquin, vicar general of the Rt. Rev. Dr. Odin, vicar apostolic of Texas.

Died, on the 27th ult., at the Convent of the Sacred Heart, in this city Madame Watts, a religious of that community.

*Sketches of the early Catholic Missions of Kentucky, from their commencement in* 1787 *to the Jubilee of* 1826–7, *&c., compiled from authentic sources, with the assistance of the Very Rev. Stephen Theodore Badin.* By Rev. M. J. Spalding, D. D., Louisville: B. J. Webb and brother: Baltimore: Jno. Murphy. 12mo. pp. 308.

We are indebted to the politeness of the publishers for the early reception of a copy of this anxiously looked for volume. Several considerations have concurred to produce an eager expectation of the work; the increasing popularity of the author, the important nature of the task which he had assumed, and the interesting incidents which were to be brought to light under the direction of the venerable missionary, the first ordained priest in the United States. We have had time to read a sufficient portion of the work to authorize a critical notice of the manner in which it has been executed, and we take pleasure in stating that the book has appeared to us worthy the high reputation of its Rev. author. The facts which he records are of the most interesting nature, embracing the principal details relative to the origin and progress of religion in Kentucky. It is much to be regretted that many of Mr. Badin's notes are no longer to be found: we can conceive that the early and protracted labors of this active clergyman, extended as they were over a territory comprehending most of the western diocesses, must have been abounding in incident, and sufficient in themselves to afford matter for a very valuable narrative. As it is, the recollections of Mr. Badin, with the testimony of others, and the printed documents at his command, have enabled Dr. Spalding to produce a volume which will be read with great pleasure, and will form one of the main resources for the ecclesiastical history of the United States. In this point of view should his work be chiefly considered; as a successful effort to save the perishing materials that were fast sinking into the sea of oblivion. We hope that the venerable men who, in their respective portions of the Lord's vineyard, have witnessed the beginning and the rise of religion, will be induced to imitate the example of the Rev. Mr. Badin, by committing to writing and effectually securing the information that will be desired hereafter, and which even at this day seems to be called forth by the increasing interest which attaches to our early history, and the rapid advances of Catholicity in every section of the country. We have learned with pleasure that the Very Rev. S. Mazzuchelli, during his late visit to Italy, published at Milan, a valuable collection of details regarding the first establishment of our faith in several portions of the north-west territory, where he has labored for many years as a most zealous and successful missionary. This work, in the English language, would be very acceptable to the Catholics of the United States; but it possesses far greater importance as an embodiment of the facts of our ecclesiastical history. Our faithful and popular contributor, B. U. Campbell, Esq. has done much in this way towards the collection of scattered documents, illustrating the religious history of Maryland and other parts of our country, and all who possess information on this subject, would render an invaluable service, either by giving it publicity through some proper medium, as far as prudence may dictate, or by private memoranda which may be available at some future time.

We may remark, *en passant*, that the Catholic Almanac, which is annually published by Mr Lucas, of Baltimore, will be considered by those who come after us, as one of the principal authorities in point of statistical information, and should therefore be an object of interest to all who may contribute to the completeness and accuracy of its statements. In this way, the religious history of the United States will be much facilitated, while at the same time it will be a record of authentic facts, and not a series of statements whose accuracy may be prudently questioned.

*Sadlier's Illustrated Family Bible*, New York.—This great enterprise is now completed, and we hope and trust that the rewards that await it will be adequate to the spirit and skill with which it has been accomplished. The accuracy of this most desirable work has been thoroughly tested by the reverend clergy and editors who have examined it in all the stages of its progress. It is pleasing to be able to say that the publishers have been so far encouraged as to have commenced their second edition, which is to be in every particular equal to the first. We have already, on several previous occasions, as this work was in course of publication, recommended it to the notice and favor of Catholics. We were glad to see appended to this edition Ward's Errata, and several other treatises illustrative of the differences between the Catholic and Protestant versions of the Bible. As the publishers themselves remark, in their prospectus of their second edition, "this is very valuable to Protestants as well as Catholics, and all those who wish carefully to examine and compare the Catholic and Protestant editions of the Bible." These very interesting appendages to the work render it very valuable. There are fifteen very highly executed illustrations, some of them struck in London, which are pleasing embellishments to the work. The paper and type are such as to be agreeable to the most sensitive eye, being large and beautiful. To make their work still more desirable, the publishers have inserted in it a table of controversial references, comprising the scriptural texts applicable to all the principal controverted points, as well as other tables of great assistance to those who would make a thorough study of the Bible. We congratulate the publishers on the success that has so far attended them. For sale by J. Murphy, Baltimore.

*Illustrated edition of the Holy Bible, according to the Douay and Rhemish versions, published with the approbation of the Rt. Rev. John Hughes, D. D. bishop of New York.* New York: E. Dunigan. Royal 8vo. part I.

Part I of this edition of the holy Scriptures has been received, and leads us to think that it will surpass former editions in the style of its execu-

. The type and paper are beautiful. The il-rations of the whole work will be fifteen in nber, mostly from original designs, and will be shed specimens of art. The family records l be arranged with convenience and elegance. e present number is ornamented with a splendid raving of St. Patrick's Cathedral of New York, a frontispiece, and with an illuminated title-e. Mr. Dunigan deserves all commendation for zeal which he has manifested in this undertak-, and we hope that he will receive the liberal ronage to which he is entitled. The cheapness the publication places it within the reach of ost every Catholic family. Price 12½ cents per mber.

*e Garden of the Soul; a Manual of prayers, ious reflections and solid instructions, &c;* New York; D. and J. Sadlier, 18mo. pp. 450.

This is a very valuable prayer-book, containing vast variety of devotions, and is enriched with very instructive explanation of the sacrifice of mass, by the late Dr. England. We have ob-ved a few inaccuracies which would not have en such eight years ago; but which are worthy notice now, though they do not detract substan-lly from the excellence of the volume. The e of SS. Peter and Paul and the Wednesdays in lvent, are not, as stated, days of fasting in this untry. The dispensation from abstinence on Sa-day, is extended to twenty years from 1840. ie time appointed for complying with the Easter ty in the United States does not begin on Ash-ednesday, but on the first Sunday of Lent. hese inadvertencies are found in many prayer-oks, which are otherwise unexceptionable. The lume before us is adorned with several fine en-avings and with an illustrated title-page.

*he Keepsake: a Christmas, New Year's, and birth-day present, for* 1845, *illustrated with ten steel en-gravings.* New York, D. Appleton & Co. Phil. Geo. S. Appleton. 12mo. pp. 288.

From the glance that we have taken at this vol-ne, it appears to be well adapted to the object ecified in the title, if we except the very absurd le, p. 22, which is a specimen of that crude pre-dice and ignorance that deserves a place no here, particularly in a book designed for general rculation.

*he Rose, or Affection's Gift, for* 1845, *edited by Emily Marshall; illustrated with ten highly fin-ished engravings.* New York: D. Appleton & Co. Philadelphia, George S. Appleton. 18mo. pp. 252.

This "annual rose" we consider better fitted to e handled by those who are in the habit of culling aily and monthly roses, than the flower of art hich has been denominated "the keepsake." here is much in it to delight the reader and the dmirer of the fine arts, though it seems to us that book of this description might be made still more nteresting by a few additional grains of the useful nd instructive. The "Rose," and the "Keep-ake" are both decked in the most attractive hues nat the pictorial and typographical arts can give.

*he Promises of Christ to the Church; from Bos-suet.* Tract No. 4. Baltimore: Metropolitan Press.

This is a lucid exposition of the constitution hich Christ gave to his church, and of the funda-nental principle which discriminates orthodoxy rom error.

*he Truth Unveiled,* &c. By a Protestant and Phil-adelphian. Baltimore: Metropolitan Press.

In this pamphlet have been condensed the two excellent addresses which the author had published, relative to the recent lamentable scenes enacted in Philadelphia. No one can read them with sincerity, and not be convinced of the writer's statements.

*Address delivered by Mr. Robert Ford, of Leonard-town, at the Pavilion, Piney Point, July 4th,* 1844. Washington, Gales & Seaton, printers.

This address, with which we have been politely favored by the author, is truly patriotic and eloquent. It makes a strong and effective thrust at the orator of Bunker Hill, and denounces, in a strain of well supported reasoning, the narrow and selfish views which militate against the safety of our free institutions.

*Address delivered before the Philodemic Society of Georgetown college, on the 4th of July,* 1844. By Eugene Cummiskey, of Pennsylvania, with the Remarks of George Marshall, of Tenn. Washington: Gales & Seaton.

The great principles which form the basis of American liberty are here set forth with a force and elegance of style which would do credit to orators of much maturer minds and riper experience.

*Address delivered before the Reading-room and Calocagathian Societies of St. Mary's college, Balt. at the commencement,* 1844. By Thomas C. Rockhill, Esq. Baltimore: Metropolitan press.

We listened with much pleasure to this discourse, which seemed to give general satisfaction, as it depicted the important influences which men of cultivated minds are destined to exert over their country and their age.

*Annual Announcement of the Medical Department of the St. Louis University, session* 1844-45. St. Louis, Chambers & Knapp, printers.

From this statement it appears that the University of St. Louis, under the direction of the reverend fathers of the Society of Jesus, has in connection with it a flourishing medical department.

*The Lives of the Saints.* By the Rev. Alban Butler.

We are happy to learn that Mr. Murphy is about to undertake the re-publication of this admirable work, in a form better adapted to the generality of readers. The lives of the saints are but an illustration of the sublime maxims of the gospel, in those who had to struggle against the same trials and temptations that are met with by all; and hence the record of their holy deeds is the most effectual mode, with the grace of God, of inspiring the Christian with a love of virtue. Its salutary influence is felt by all the advocates of piety, and this circumstance will ever insure to the hagiography of the Rev. Alban Butler that vast popularity which it has always possessed. The great extent of the work, however, and its consequent costliness, have contributed to withhold it from a large number of the Catholic community; and with a view to meet this want, the undersigned has determined to issue the Lives of the Saints in a briefer compass, and at a price that will be suited to all persons. A reverend gentleman of well known abilities will prepare the work for the press. The work will be published in numbers, and in a style of neatness, and in point of type, printing, paper and embellishments, not to be excelled by any work heretofore offered to the Catholics of this country. As to cheapness it will be rated at a price that will at once place it within the reach of all classes. A detailed prospectus will be given in the next number. John Murphy publisher, 178 Market street, Baltimore.

# ECCLESIASTICAL CALENDAR.

1 *Tuesday.* † S. Remigius, B. C. semid. *ad lib.* (hym. *mer. sup.*) In mass Gl. 2 col. *A cunctis*, 3 *ad lib. White.* Vesp. of fol. com. of prec.

2 *Wednesday.* † The Guardian angels, doub. mass with Gl. and Cr. *White.* In Vesp. com. of fol.

3 *Thursday.* † Office of the B. Sacrament, semid. In mass Gl. and col. as 1st inst. with Pref. of Nativ. *White.* Vesp. of fol. com. of prec.

4 *Friday.* † S. Francis, C. doub. mass with Gl. *White. Abstinence.* In Vesp. com. of fol. and SS. Placidus, &c.

5 *Saturday.* † Office of the concep. of the BVM. semid. In mass Gl. 2 col. of SS. 3 *de Sp. Sancto. White.* Vesp. of fol. com. of Sunday.

6 *Sunday.* † 19th after Pent. (2 oct.) Solemn. of the H. Rosary, gr. d. 9th less. and com. of Sund. in Lauds and Mass, Gl. Cr. Pref. *et te in solemn.* and Gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund. then of S. Mark and SS. Sergius, &c.

7 *Monday.* S. Bruno, C. doub. (yest.) hymn *mer. sup.* 9th less. and com. of S. Mark in Lauds and Mass, with Gl. *White.* Vesp. from ch. of fol. com. of prec.

8 *Tuesday.* S. Bridget, Wid. doub. Mass with Gl. *White.* In Vesp. com. of fol.

9 *Wednesday.* SS. Dionysius and compan. MM. semid. In mass Gl. 2 col. *A cunctis*, 3 *ad lib. Red.* Vesp. from ch. of fol. (hymn changed) com. of prec.

10 *Thursday.* S. Francis Borgia, c. semid. In mass as yest. *White.* Vesp. of the same.

11 *Friday.* Feria; mass of Sund. 2 col. *Fidel*, 3 *A cunctis. Green. Abstinence.* Vesp. of fol.

12 *Saturday.* Office of Concep. of BVM. in mass Gl. 2 col. *de Sp. Sancto*, 3 *Eccl.* or *pro Papa.* Vesp. from ch. of fol. com. of prec.

13 *Sunday.* 20th after Pent. (3 oct.) semid. col. as 9th inst. Gl. Cr. and Pref. of Trin. *Gr.* Vesp. of fol. com. of prec.

14 *Monday.* S. Callistus, PM. doub. in mass Gl. *Red.* Vesp. from ch. of fol. (hymn pr.) com. of prec.

15 *Tuesday.* S. Theresa, V. doub. In mass Gl. *White.* In Vesp. com. of fol.

16 *Wednesday.* S. Edward, C. semid. (13th) hymn changed. In mass Gl. and col. as 6th inst. *White.* Vesp. from ch. of fol. com. of prec.

17 *Thursday.* S. Hedwigis, Wid. semid. in mass as yest. *White.* Vesp. of fol.

18 *Friday.* S. Luke, Evang. d. 2 cl. mass with Gl. Cr. and Pref. of app. *Red. Abstinence.* In vesp. com. of fol.

19 *Saturday.* S. Peter of Alcantara, C. doub. hymn changed. In mass Gl. *White.* Vesp. of fol. com. of prec. and Sund.

20 *Sunday.* 21st after Pent. (4 oct.) Maternity of the BVM. gr. d. 9th less. and com. of Sund. in Lauds and Mass, in which Gl. Cr. Pref *et te in festiv.* and Gosp. of Sund. at the end. *White.* In Vesp. com. of fol. and Sund. and S. Hilar. then of SS. Ursula, &c.

21 *Monday.* S. John Cantius, C. doub. (yest.) 9th less. and com. of S. Hilar. and SS. in Lauds and Mass, in which Gl. *White.* Vesp. of the same feast.

22 *Tuesday.* Feria, col. as on the 13th inst. *Green.* Vesp. of feria.

23 *Wednesday.* Feria, as yesterday. *Green.* Vesp. of fol.

24 *Thursday.* S. Raphael, archangel, gr. doub. In mass Gl. and Cr. *White.* In vesp. com. of fol.

25 *Friday.* SS. Chrysanthus and Darias, MM. simp. in mass Gl. and col. as 13th inst. *Red. Abstinence.* Vesp. of fer. com. of S. Evaristus.

26 *Saturday.* Vigil of SS. Simon and Jude; com. of S. in Lauds and Mass, 3 col. *Concede. Purple.* Vesp. of fer. from ch. of Sunday.

27 *Sunday.* 22 after Pent. (5 oct.) semid. col. as on the 13th. *Green.* Vesp. of fol.

28 *Monday.* SS. Simon and Jude, App. d. 2 cl. in mass Gl. Cr. and Pref. of App. *Red.* Vesp. of the same.

29 *Tuesday.*
30 *Wednesday.* } Feria, col. as 13th inst. *Gr.* V. of Feria.

31 *Thursday.* Vigil of All Saints; *Fast-day.* Office of Fer. Mass of Vigil, with prop. col. *Purple.* Vesp. of fol.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

| In. | D. W. | Boston, &c. rises | Boston, &c. sets | New York &c. rises | New York &c. sets | Washington &c. rises | Washington &c. sets | Charleston, &c. rises | Charleston, &c. sets | N. Orleans, &c. rises | N. Orleans, &c. sets |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. |
| 1 | Tues. | 5 56 | 5 43 | 5 56 | 5 43 | 5 56 | 5 43 | 5 54 | 5 45 | 5 53 | 5 46 |
| 2 | Wed. | 57 | 42 | 57 | 42 | 57 | 42 | 55 | 44 | 54 | 45 |
| 3 | Thurs. | 58 | 40 | 58 | 41 | 58 | 40 | 55 | 43 | 54 | 44 |
| 4 | Frid. | 59 | 39 | 59 | 39 | 59 | 39 | 56 | 42 | 55 | 43 |
| 5 | Satur. | 6 1 | 38 | 6 0 | 38 | 6 0 | 38 | 56 | 41 | 56 | 42 |
| 6 | SUND. | 6 2 | 5 36 | 6 1 | 5 37 | 6 1 | 5 37 | 5 57 | 5 40 | 5 56 | 5 41 |
| 7 | Mon. | 3 | 34 | 2 | 35 | 2 | 35 | 58 | 38 | 57 | 39 |
| 8 | Tues. | 4 | 33 | 3 | 34 | 3 | 34 | 58 | 37 | 58 | 38 |
| 9 | Wed. | 5 | 31 | 4 | 32 | 4 | 32 | 59 | 36 | 58 | 37 |
| 10 | Thurs. | 6 | 29 | 5 | 31 | 5 | 31 | 6 0 | 35 | 59 | 36 |
| 11 | Frid. | 8 | 28 | 6 | 29 | 6 | 30 | 0 | 34 | 6 0 | 35 |
| 12 | Satur. | 9 | 26 | 7 | 28 | 7 | 29 | 1 | 33 | 0 | 34 |
| 13 | SUND. | 6 10 | 5 24 | 6 8 | 5 26 | 6 8 | 5 27 | 6 2 | 5 32 | 6 1 | 5 33 |
| 14 | Mon. | 11 | 22 | 9 | 25 | 9 | 25 | 2 | 30 | 2 | 32 |
| 15 | Tues. | 12 | 20 | 10 | 23 | 10 | 24 | 3 | 29 | 2 | 31 |
| 16 | Wed. | 13 | 19 | 11 | 22 | 11 | 22 | 4 | 28 | 3 | 29 |
| 17 | Thurs. | 14 | 17 | 12 | 20 | 12 | 20 | 5 | 26 | 4 | 28 |
| 18 | Frid. | 15 | 16 | 13 | 18 | 13 | 19 | 5 | 25 | 4 | 27 |
| 19 | Satur. | 17 | 14 | 14 | 17 | 14 | 17 | 6 | 24 | 5 | 26 |
| 20 | SUND. | 6 18 | 5 12 | 6 15 | 5 15 | 6 15 | 5 16 | 6 7 | 5 23 | 6 6 | 5 25 |
| 21 | Mon. | 19 | 11 | 16 | 14 | 16 | 15 | 8 | 22 | 6 | 24 |
| 22 | Tues. | 21 | 10 | 18 | 12 | 17 | 14 | 8 | 21 | 7 | 23 |
| 23 | Wed. | 22 | 8 | 19 | 11 | 18 | 13 | 9 | 20 | 8 | 22 |
| 24 | Thurs. | 23 | 7 | 20 | 10 | 19 | 12 | 10 | 19 | 8 | 21 |
| 25 | Frid. | 24 | 5 | 21 | 8 | 20 | 10 | 11 | 18 | 9 | 20 |
| 26 | Satur. | 25 | 4 | 22 | 7 | 21 | 9 | 11 | 17 | 10 | 19 |
| 27 | SUND. | 6 27 | 5 2 | 6 24 | 5 5 | 6 22 | 5 7 | 6 12 | 5 16 | 6 10 | 5 18 |
| 28 | Mon. | 28 | 1 | 25 | 4 | 23 | 5 | 13 | 15 | 11 | 17 |
| 29 | Tues. | 29 | 0 | 26 | 3 | 24 | 4 | 14 | 14 | 12 | 16 |
| 30 | Wed. | 31 | 4 58 | 27 | 1 | 25 | 3 | 14 | 13 | 12 | 16 |
| 31 | Thurs. | 32 | 57 | 28 | 0 | 26 | 2 | 15 | 12 | 13 | 15 |

MOON rises or sets. Mean time.

| Boston, &c rises | Boston, &c sets | N. York &c. rises | N. York &c. sets | Wash'n, &c. rises | Wash'n, &c. sets | Cha'ston &c. rises | Cha'ston &c. sets | N Orl'ns &c. rises | N Orl'ns &c. sets |
|---|---|---|---|---|---|---|---|---|---|
| h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. | h. m. |
| 8 27A | 0 4M | 8 32A | 0 9M | 8 38A | 0 12M | 8 55A | 0 24M | 9 2A | 0 31M |
| 9 14 | 1 8 | 9 19 | 1 11 | 9 26 | 1 15 | 9 42 | 1 24 | 9 50 | 1 29 |
| 10 8 | 2 13 | 10 12 | 2 15 | 10 18 | 2 17 | 10 34 | 2 23 | 10 41 | 2 27 |
| 11 4 | 3 20 | 11 9 | 3 22 | 11 14 | 3 22 | 11 28 | 3 24 | 11 35 | 3 27 |
| .. .. | *sets.* | .. .. | *sets.* | .. .. | *sets.* | .. .. | *sets.* | .. .. | *sets.* |
| 0 4M | 4 58A | 0 9M | 5 0A | 0 12M | 5 4A | 0 24M | 5 11A | 0 31M | 5 15A |
| 0 59 | 5 36 | 1 4 | 5 39 | 1 7 | 5 43 | 1 17 | 5 55 | 1 24 | 6 1 |
| 1 54 | 6 19A | 1 59 | 6 23A | 2 2 | 6 28A | 2 12 | 6 42A | 2 19 | 6 49A |
| 2 49 | 7 8 | 2 54 | 7 14 | 2 59 | 7 20 | 3 9 | 7 35 | 3 16 | 7 43 |
| 3 44 | 8 6 | 3 49 | 8 12 | 3 54 | 8 19 | 4 4 | 8 35 | 4 11 | 8 44 |
| 4 39 | 9 11 | 4 44 | 9 16 | 4 49 | 9 22 | 4 59 | 9 37 | 5 6 | 9 46 |
| 5 34 | 10 19 | 5 39 | 10 23 | 5 44 | 10 29 | 5 54 | 10 43 | 5 59 | 10 49 |
| 6 29 | 11 26 | 6 34 | 11 30 | 6 39 | 11 34 | 6 49 | 11 45 | 6 54 | 11 52 |
| .. .. | .. .. | .. .. | .. .. | .. .. | .. .. | .. .. | .. .. | .. .. | .. .. |
| 7 24 | 0 35M | 7 29 | 0 27M | 7 34 | 0 41M | 7 44 | 0 49M | 7 49 | 0 54M |
| 8 19 | 1 42 | 8 24 | 1 43 | 8 29 | 1 46 | 8 39 | 1 50 | 8 44 | 1 54 |
| 9 14 | 2 46 | 9 19 | 2 47 | 9 24 | 2 47 | 9 34 | 2 49 | 9 39 | 2 50 |
| 10 9 | 3 48 | 10 14 | 3 48 | 10 19 | 3 48 | 10 29 | 3 46 | 10 34 | 3 46 |
| *rises.* | *rises.* | *rises.* | *rises.* | *rises.* | *rises.* | *rises.* | *rises.* | *rises.* | *rises.* |
| 4 33A | 4 36A | 4 40A | 4 51A | 4 45A | 4 55A | 5 5 | 5 11 | 5 14 | 5 27 | 5 33 |
| 5 5 | 5 42A | 5 11 | 5 46A | 5 14 | 5 52A | 5 27 | 6 7A | 5 33 | 6 13A |
| 5 37 | 6 23 | 5 43 | 6 28 | 5 48 | 6 34 | 6 1 | 6 50 | 6 7 | 6 57 |
| 6 12 | 7 10 | 6 19 | 7 15 | 6 25 | 7 21 | 6 41 | 7 37 | 6 49 | 7 45 |
| 6 50 | 8 0 | 6 58 | 8 5 | 7 4 | 8 11 | 7 27 | 8 27 | 7 35 | 8 35 |
| 7 34 | 8 55 | 7 43 | 9 0 | 7 50 | 9 5 | 8 10 | 9 20 | 8 20 | 9 27 |

## EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of Oct.

| | EPISTLE. | GOSPEL. |
|---|---|---|
| Nineteenth Sunday after Pent..... | Eph. iv, 23—28.... | Matt. xxii 1—14. |
| Twentieth Sunday..... | Eph. v, 15—21.... | John iv, 46—53. |
| Twentyfirst Sunday..... | Eph. vi, 10—17.... | Mat. xviii 23—35. |
| Twentysecond Sunday..... | Philip i, 6—11.... | Mat. xxii 15—21. |

## PHASES OF THE MOON.

| | D. | H. | M. |
|---|---|---|---|
| Last quarter, | 4 | 11 | 21A |
| New moon, | 11 | 6 | 15A |
| First quarter, | 18 | 10 | 7A |
| Full moon, | 25 | 11 | 56A |